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क्रम संख्या

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The Vivagasuyam

THE ELEVENTH ANGA OF THE JAIN CANON

निगंथपावयणेसु

एगारसंगभूयं

विवागसुयं

Edited

With Introduction, Translation, Notes, Glossary,
Abhayadeva's Commentary etc.

BY

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Foreword.

It gives me great pleasure to get this occasion of writing a short foreword to the present volume by my pupil Mr. Vadilal Jivabhai Chokshi M. A. and Mr. M. C. Modi M. A. LL. B. It contains the complete text of Vivāgasuya (which is prescribed by the University of Bombay as a text-book for F. Y. A. in Ardha-Magadhi) with translation, notes etc. I think, this supplies the need of the University students taking Ardha-Magadhi as their second language.

The text of the Sutra is well-edited and the commentary of Abhaydeva on the same which was only available in the Agamodaya Samiti Edition, now out of print, is also given. The notes are clear and concise. The English translation is literal, lucid and elegant and makes the understanding of the text easy and intelligible. The editors have greatly succeeded in rightly keeping up the spirit of the original Prakrit text and I think it will be of great use to the college and University students preparing for their examinations. The F. Y. A. students especially will find it of invaluable help to them and I strongly recommend it to them for their advantage. The

laymen wishing to know about what this Jain text contains, will also be able to follow the text lucidly, correctly, and clearly in the translation.

The editors deserve much credit for the publication of this volume which I hope will receive the same warm and ready reception at the hands of the students and the general public as the other volumes which they have previously edited with equal ability.

1st June
1935.
Ahmedabad

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Introduction.

The Jain Canon in the present form belongs to the S'wetambaras. It was redacted by Devar-dhi-ganin Kṣhamas'ramana in the present form in Vira Samwat 980=A. D. 513, at the Council of Valabhi. The Jain canon Consists of 45 scriptures viz. 11 Anga Sūtras, 12 Upanga Sutras, 10 Prakirṇa Sūtras, 6 Cheda Sūtras, and two Chulika Sutras viz. 1 Nandi-Sūtra & 1 Anuyogad-wāra-sūtra and 4 Mūla-Sūtras. Originally there were 12 Anga Sūtras; but the last Anga Diṭṭhi-vāya was soon forgotten and lost. Thus we have only 11 Anga Sūtras with us. The Vivagasuya is the Eleventh Anga of the Jain Canon.

Vivāgasuya is divided into two books: "The fruits of bad acts" and "The fruits of good acts." The first book contains ten lectures, each of which teaches one or the other moral lesson. The first lecture of Miyāputta teaches us that tyrannising over the subjects by a governor (like Ikṣkai) by levying upon them heavy taxes and

refusing to listen to them etc. is a great sin leading even to hell. It also gives us some information about the medical science in those days. Moreover, it, as well as some of the forthcoming lectures (viz. seven, eight and ten), tells us that no medicines can cure the terrible diseases and pain which are a result of great sinful actions. The side-episode of the blind man also indirectly teaches us the lesson of contentment and of not minding miseries because there are persons in this world who are more miserable even than we.

The second lecture of Ujziyaya tells us that torturing animals by cutting their limbs and eating their flesh etc. as also drinking wine is a great sin and leads to gallows and hells. It also gives us some information about the ancient customs of the public announcement of offenders and the mode of taking them to the gallows. It also teaches that addiction to harlots, sexual enjoyments and other vices such as drinking wine, gambling etc. are also great sins and lead to transmigration into hells and other lower existences for endless time. It also gives us some legal information viz. in ancient times when a courtesan became a kept mistress of a person she had to

live like a faithful wife and any person visiting her can be charged with adultery.

The third lecture of Abhaggasena teaches us that destroying the eggs of various birds and selling them publicly as well as devouring them is a great sin leading to the miseries of the gallows and hells. By the by, it also gives us some information about the settlements of thieves in former times, and it also throws further light on the ancient mode of taking a person to the gallows by exposing him before the public, and to his great torture, relentlessly killing before his very eyes, his own near and distant relatives and making him eat their flesh and blood. This presupposes very ancient days when the penal laws were yet rigid and barbarous and had not seen the dawn of modern civilization and reforms. A moral can also be drawn from the fact of Abhaggasena's death at the hands of king Mahabbala that intoxication due to wine and too much fondness for taste and food lead even an invincible man to ruin.

The fourth lecture of Sagada lays emphasis on the evil fruits of eating flesh and eventually on those of the heinous act of enjoying sexual pleasures with one's own sister. It has also been shown, as in the second lecture, that addiction to

harlots leads to ruin. Moreover, light is thrown on one other ancient mode of execution. An offender was made to embrace a red-hot iron statue of a woman and he thus met a miserable and cruel death. This custom also appears equally barbarous like that of taking an offender publicly to the gallows as referred to in the second and the third lectures. But it should be remembered that equally barbarous were their customs of eating flesh, eggs, wine etc. This lecture also corroborates the legal information obtained in the second lecture.

The fifth lecture puts forth the evil fruits of offering human beings in sacrifices, a great revolt against which, it should be noted, was raised by Mahāvīra, the Establisher of the Jain Religion, and Buddha both of whom were great reformers of the fifth or the sixth century B. C. The evil fruits of being addicted to other persons' wives have also been emphasized.

The sixth lecture points out the bitter fruits of tyrannising over the offenders by a state officer in the position of a jailor. Eventually a lot of amazing and blood-curdling information is given about the implements used for punishing thieves and other offenders in olden days and the treatment given to them by jailors. Utterly cruel and barbarous.

were the weapons and the treatment used—much more cruel and barbarous even than the weapons and treatment described in the third lecture and other foregoing lectures too. All these customs presuppose pre-civilization days when the laws and customs of the people were quite wild, cruel and barbarous. Such heinous actions have, however, their bitter fruits and their doers have to suffer equally cruel pangs in return as the example of Nandivaddhana shows. The evil fruits of the greed of kingdom etc. even at the cost of one's father's life have also been emphasized.

In the seventh lecture, the evil fruits of eating flesh and prescribing it to others even for medicine have been further emphasized. We also get the knowledge that the superstitious custom of propitiating certain deities by women for getting an issue (preferably a son), which was so devoutly followed by them in former days and which is extant even to-day in almost all parts of India, existed in very ancient times and that its germs may be said to have been in existence in India even before the composition of the Jain Agamas (i.e. roughly even before the 4th or the 5th century B. C.).

The eighth lecture does not give us any other new information but it further emphasizes the evil

fruits of eating flesh, and the greater emphasis has been specially laid upon the evil fruits of eating the flesh of various kinds of fish probably to enlighten people who might be eating the flesh of fish much more than that of any other animals, or it might have been meant for the enlightenment of a certain class of persons who, as even to-day, consider the eating of the flesh of fish as less harmful and less irreligious than the eating of the flesh of any other animals.

The ninth lecture puts forth a vivid picture of the nature of this human world in which men and women, for the sake of gratifying their emotions and passions by which they are greatly swayed, do not hesitate to commit even great sins like murder. It casts a shadow of many an intrigue and intricacy so often employed in this world by men and women who are completely overpowered by the evil influence of lust and other passionate desires which are the root-cause of worldly miseries. The *intrigues of women*, especially, play an important part in the drama of this miserable worldly life. The mothers of the four hundred ninety-nine queens of King Sihasena conspire and decide to kill Sāmā the only beloved queen of king Sihasena because the latter did not

make love to their daughters. The plot is, however, soon discovered by the king who put all those mothers and their daughters to death by putting them in a palace and setting it on fire one night. Greatly enamoured, as he was, of queen Sāmā he did not think over the wicked nature of the heinous act that he had done and as a result of this wicked act he was re-born in hell and after that as Devadatt^a. This second episode of Devadattā opens a further page of the crooked *intrigues of women*, and shows the climax which such women would reach for satisfying their lust and passions without caring even for the happiness of their own husbands. This lecture, however, puts forth one good aspect of this world also. It teaches us one noble and important lesson of becoming greatly devoted to our mothers which, if put in the language of the Hindu Upanisads is “मातृदेवा भव”—adore your mother as a god. And the example of king Pūsanandi, given here in this respect, is worthy of imitation and praise.

The tenth lecture has hardly to say anything more than what has been said in some of the foregoing lectures. It emphasizes the evil fruits of leading the life of a courtesan and shows that no medicines on earth, even, can ever cure the

pains and miseries resulting from such sinful acts.

It will be seen from the above discussion that the ten lectures in the first book have all an optimistic vein and they really serve as beacon-lights to all—even to the most sinful, for they show us as to how a man or a woman, who has gone even to the worst path in life and who is most sinful, can, after suffering for his or her evil deeds during transmigration and after making amends for the same, achieve the real happiness of salvation by taking to the path of religion and monkhood.

The Second Book appears to illustrate, as it were, the most important lesson of religion and monkhood which is briefly alluded to at the end of all the ten lectures in the first book and which, as we have seen, has been pointed out as the only path which is capable of leading even the most sinful to the path of real happiness and bliss. It, thus, serves the purpose of an important appendix to the first book and gives concrete illustrations of persons who took to that most important path of religion and monkhood and enjoyed perfect bliss here as well as in the next world.

Like the first, the second Book also contains

ten lectures. These, however, deal not with the wicked but righteous lives of ten persons. Of these only the first is given in full details, the remaining nine being given only in bare outline.

The first lecture of Subāhu, while illustrating how Subāhu led a life of religion and monkhood, also points out the importance of giving pure alms to worthy monks with a pure intention, and it shows that if—pure alms, a worthy donor and a worthy recipient—if these three things combine, bliss and happiness reign upon this world, even gods send showers of gold and flowers and the donor of such alms obtains the happiness of heaven and final beatitude.

The remaining nine lectures are similar to the first, the different names of persons and places being merely substituted for those occurring in the story of Subāhu, and hence they need no comments.

The descriptions and plots of the stories of the present Sūtra are mechanical and contain endless repetitions which are either to be supplied from the stories of other Sūtras or even from the previous stories of the same Sūtra. Moreover, at times the stories in the present Sūtra are quite repulsive and cast in the atmosphere of gloom and cynicism. It may be that

such stories are narrated here in order to produce aversion to worldly life in the minds of the disciples of this creed and to put before them the most sorrowful results that attend the evil actions of man in this world.

The text of Vivagsuya in this edition is mainly based on Agamodaya Samiti edition with the help here and there of the Ms. which we got from Bhavanagar and the excellent edition of Dr. P. L. Vaidya. Last year, one of us published the complete translation of Vivagasuya, the sole rights of which were handed over to the publishers. This year the publishers found that if the text with notes is appended to the translation, they will be able to sell the work well in the market. Moreover, they informed us that there were very few copies of Dr. P. L. Vaidya's edition in the market and that we should conveniently undertake the present task. Accordingly we undertook this edition and we hope, it will satisfy the needs of those for whom it is meant. In the end, we have to thank Prof. Abhyankar, who always takes kindly interest in our work, for giving us a foreword for this publication.

॥ विवागसुयं ॥

॥ दुहविवरणे नामं पदमे सुयवखण्डे ॥

१.

। मियापुत्ते ।

§ 1 तेणं कालेणं तेणं समणं चमया नामं नयरी होत्था ।
[वण्णओ] । पुण्णभदे चेइए ॥

तेणं कालेणं तेणं समणं समणस्स भगवओ महावीरस्स
अन्तेवासी अज्जसुहम्मे नामं अणगारे जाइसपत्ते [वण्णओ]
चोइसपुब्बी चउनाणोवगव पञ्चहिं अणगारसवहिं सद्धि सं- 5
परिबुडे पुब्बाणुपुब्बि, [जाव] जेणेव पुण्णभदे चेइए, अहाप-
डिरूवं [जाव] विहरइ । परिसा निग्गया । धम्मं सोच्चा
निसम्म जामेव दिसि पाउब्भूया तामेव दिसि पडिगया ॥

तेणं कालेणं तेणं समणं अज्जसुहम्मस्स अन्तेवासी
अज्जजम्बू नामं अणगारे सत्तुस्सेहे, [जहा गोयमसानी तहा, 10
जाव] झाणकोटो° विहरइ । तए णं अज्जजम्बू नामं अणगारे
जायसड्डे [जाव] जेणेव अज्जसुहम्मे अणगारे तेणेव उवागए
तिक्खुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ नमंसइ । २
[जाव] पज्जुवासइ । २ एवं वयासी ॥

§ 2 “जइ णं, भन्ते, समणेण भगवया महावीरेणं 15
[जाव] संपत्तेणं दसमस्स अङ्गस्स पण्हावागरणाणं
अयमद्वे पन्नत्ते, षक्कारसमस्स णं, भन्ते, अङ्गस्स विवागसुय-
स्स समणेण [जाव] संपत्तेणं के अद्वे पन्नत्ते ?” ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी ।
 “ एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं एकारसमस्स
 अङ्गस्स विवागसुयस्स दो सुयक्खन्वा पन्नत्ता । तं जहा,
 दुहविवागा य सुहविवागा य ” ॥

5 “ जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं एकारसम-
 स्स अङ्गस्स विवागसुयस्स दो सुयक्खन्वस्स दुहविवागाणं
 समणेणं [जाव] संपत्तेणं कइ अज्झयणा पन्नत्ता ? ” ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी ।
 “ एवं खलु, जम्बू, समणेणं [०] आइगरेणं तित्थगरेणं [जाव]
 10 संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता, तं जहा,

मियापुत्ते य उज्झियए अभग्ग सगडे बहस्सई नन्दी ।
 उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥ १ ॥ ”

“ जइ णं, भन्ते, समणेणं [०] आइगरेणं तित्थगरेणं
 [जाव] संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता । तं
 15 जहा मियापुत्ते य [जाव] अञ्जू य, पढमस्स णं, भन्ते, अ-
 ज्झयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्ठे
 पन्नत्ते ? ” ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी ।
 “ एवं खलु, जम्बू—तेणं कालेणं तेणं समणं मियग्गामे
 20 नामं नयरे होत्था । [वण्णओ] । तस्स णं मियग्गामस्स नयरस्स
 बहिया उत्तरपुरत्थिमे दिसीभाए चन्दणपायवे नामं उज्जाणे
 होत्था सव्वोउय° [वण्णओ] । तत्थ णं सुहम्मस्स जक्खस्स
 जक्खाययणे होत्था चिराईए [जहा पुण्णमहे] । तत्थ णं
 मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ

[वण्णओ] । तस्स णं विजयस्स खत्तियस्स मिया
नामं देवी होत्था अहीणं [वण्णओ] ॥

तस्स णं विजयस्स खत्तियस्स पुत्ते मियाए देवीए
अत्तए मियापुत्ते नामं दारए होत्था जाइअन्धे जाइमूए
जाइबहिरे जाइपङ्गुले हुंडे य वायन्धे य । नत्थि णं तस्स
दारगस्स हत्था वा पाया वा कण्णा वा अच्छी वा नासा
वा । केवलं से तेसि अङ्गोवङ्गाणं आगिई आगिइमेत्ते ॥

तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सि-
यंसि भूमिघरंसि रहस्सिरणं भत्तपाणेण पडिजागरमाणी
२ विहरइ ॥

§ ३. तत्थ णं मियग्गामे नयरे एगे जाइअन्धे पुरिसे
परिवसइ । से ण एगेणं सत्तक्खएणं पुरिसेणं पुरओदण्डएणं
पगडिहज्जमाणे २ फुट्टहडाहडसीसे मच्छियाचडगरपहकरेणं
अन्निज्जमाणमगे मियग्गामे नयरे गेहे गेहे कालुणवडियाए
वित्ति कप्पेमाणे विहरइ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [जाव]
समोसरिए [जाव] परिसा निग्गया । तए णं से विजए खत्तिय
इमीए कहाए लद्धे समणे, [जहा कूणिए तथा] निग्गए [जाव]
पज्जुवासइ । तए णं से जाइअन्धे पुरिसे तं महया जणसहं [जाव]
सुणेत्ता तं पुरिसं एवं वयासी । “ किं णं, देवाणुप्पिया,
अज्ज मियग्गामे नयरे इन्दमहे इ वा [जाव] निग्गच्छइ ? ” ॥

तए णं से पुरिसे तं जाइअन्धपुरिसं एवं वयासी ।
“ नो खलु, देवाणुप्पिया, इन्दमहे इ वा [जाव] निग्गच्छइ ।
एवं खलु, देवाणुप्पिया, समणे [जाव] विहरइ, तए णं एए
[जाव] निग्गच्छन्ति ” ॥

तए णं से अन्धपुरिसे तं पुरिसं एवं वयासी । “ ग-
च्छामो णं देवाणुप्पिया, अम्हे वि समणं भगवं [जाव]
पज्जुवासामो ” ॥

तए णं से जाइअन्धे पुरिसे तेणं पुरओदण्डरणं पुरि-
 सेणं पगडिदज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव
 5 उवागए तिकखुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ
 नमंसइ । २ [जाव] पज्जुवासइ ॥

तए णं समणे भगवं महावीरे विजयस्स खत्तियस्स
 तीसे य [८] धम्ममाइक्खइ, [जाव] परिसा पडिगया, विजए
 वि गए ॥

10 १४ तेणं कालेण तेणं समणं समणस्स भगवओ महावी-
 रस्स जेहे अन्तेयासी इन्दभूर्इ नामं अणगारे [जाव] विहरइ ।
 तए णं से भगवं गोयमे तं जाइअन्धपुरिसं पासइ । २ जाय-
 सइहे [जाव] एवं वयासी । “अत्थि णं, भन्ते, केइ पुरिसे
 जाइअन्धे जाइअन्धारूवे ?” ॥

15 “हन्ता अत्थि” ।

“कहं णं, भन्ते, से पुरिसे जाइअन्धे जाइअन्धारूवे ?” ।

20 “एवं खलु, गोयमा । इहेव मियग्गामे नयरे विज-
 यस्स खत्तियस्स पुत्ते मियादेवीए अत्तए मियापुत्ते नामं
 दारए जाइअन्धे जाइअन्धारूवे । नत्थि णं तस्स दारगस्स
 [जाव] आगिइमेत्ते । तए णं सा मियादेवी [जाव] पडिजागर-
 माणी २ विहरइ ” ॥

तए णं से भगवं गोयमे समणं भगवं महावीरं वन्दइ
 नमंसइ । २ एवं वयासी । “इच्छामि णं, भन्ते, अहं तुम्हेहि
 अब्भणुञ्जाए समणे मियापुत्तं दारगं पासित्तए ” ॥

25 “अहासुहं, देवाणुप्पिया ” ॥

तए णं से भगवं गोयमे समणेणं भगवया महावीरेणं
 अब्भणुञ्जाए समणे हट्ठतुहे समणस्स भगवओ महावीरस्स
 अत्तियाओ पडिनिक्खमइ । २ अतुरियं [जाव] सोहेमाणे जेणेव
 मियग्गामे नयरे तेणेव उवागच्छइ । २ मियग्गामं नयरं मज्झं-

मज्झेणं जेणेव मियादेवीए गिहे तेणेव उवागए ॥

तए णं सा मियादेवी भगवं गोयमं एज्जमाणं पासह ।
२ इट्ठु^० [जाव] एवं वयासी । “संदिसन्तु णं, देवाणु-
प्पिया, किमागमणप्पओयणं ? ” ॥

तए णं से भगवं गोयमे मियादेवि एवं वयासी । 5
“अहं णं, देवाणुप्पिए, तव पुत्तं पासिउं हव्वमागए ” ।

तए णं सा मियादेवी मिया तस्स दारगस्स अणुम-
ग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ । २
भगवओ गोयमस्स पाणसु पडेइ । २ एवं वयासी । “एए
णं, भन्ते, मम पुत्ते पासह ” ॥ 10

तए णं से भगवं गोयमे मियादेवि एवं वयासी । “नो
खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए ।
तत्थ णं जे से तव जेट्ठे मियापुत्ते दारए जाइअन्धे जाइअ-
न्धारूवे, अं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं
भत्तपाणेणं पडिजागरमाणी २ विहरसि, तं णं अहं पासिउं 15
हव्वमागए ” ।

तए णं सा मियादेवी भगवं गोयमं एवं वयासी । “से
के णं, गोयमा, से तहारूवे नाणी वा तवस्सी वा जेणं
तव एत्तमट्ठे मम ताव रहस्सोरूए तुव्वं हव्वमक्खाए जओ
णं तुव्वे जाणह ? ” ॥ 20

तए णं भगवं गोयमे मियादेवि एवं वयासी । “एवं
खलु, देवाणुप्पिए, मम धम्मयारिए समणे भगवं महावीरे,
जओ णं अहं जाणामि ” ॥

जावं च णं मियादेवी भगवया गोयमेण सद्धि एयमट्ठं
संलवइ, तावं च णं मियापुत्तस्स दारगस्स भत्तवेला जाया 25
यावि होत्था ।

तए णं सा मियादेवी भगवं गोयमं एवं
वयासी । “तुव्वे णं, भन्ते, इहं चेव चिट्ठह, जा णं अहं
तुव्वं मियापुत्तं दारगं उवदंसेमि ” त्ति कट्ठु जेणेव भत्त-

पाणघरे तेणेव उवागच्छइ । २ वत्थपरियट्ठयं करेइ । २
 कट्टसगडियं गिण्हइ । २ विउलस्स असणपाणखाइमसाइम-
 स्स भरेइ । २ तं कट्टसगडियं अणुकड्डमाणी २ जेणामेव
 भगवं गोयमे तेणेव उवागच्छइ । २ भगवं गोयमं एवं
 5 वयासी । “एह णं तुब्भे, भन्ते, मम अणुगच्छइ, जा णं
 अहं तुब्भं मियापुत्तं दारणं उवदंसेमि ” । तए णं से भगवं
 गोयमे मियादेविं पिट्ठओ समणुगच्छइ ॥

तए णं सा मियादेवी तं कट्टसगडियं अणुकड्डमाणी
 २ जेणेव भूमिघरे तेणेव उवागच्छइ । २ चउप्पुडेणं वत्थेणं
 10 मुहं बन्धेइ । मुहं बन्धमाणी भगवं गोयमं एवं वयासी ।
 “ तुब्भे वि णं, भन्ते, मुहपोत्तियाए मुहं बन्धइ ” । तए णं
 से भगवं गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए
 मुहं बन्धेइ । तए णं सा मियादेवी परंमुही भूमिघरस्स दुवारं
 विहाडेइ । तए णं गन्धे निग्गच्छइ । से जहानामए अहिमडे
 15 इ वा सप्पकडेवरे इ वा [जाव] तओ वि य णं अणिट्ठतराए
 चेव [जाव] गन्धे वज्जते ॥

तए णं से मियापुत्त दारए तस्स विउलस्स
 असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि
 विउलंसि असणपाणखाइमसाइमंसि मुच्छिण [०] तं
 20 विउलं असणं [४] आसएण आहारेइ । २ खिप्पामेव विद्धं-
 सेइ । २ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ,
 तं पि य णं पूयं च सोणियत्ताए य परिणामेइ, तं पि य
 णं पूयं च सोणियं च आहारेइ ॥

तए णं भगवओ गोयमस्स तं मियापुत्तं दारणं पासित्ता
 25 अयमैयारूवे अज्झत्थिण [५] समुप्पज्जित्था । “अहो णं इमे
 दारए पुरापोराणाणं दुब्धिण्णाणं दुप्पडिक्कन्ताणं असुभाणं

पावाणं कडाणं कम्माणं पावणं फलवित्तिविसेसं पच्चणु-
 भवमाणे विहरइ । न मे दिट्ठा नरगा वा नेरइया वा । पच्चक्खं
 खलु अयं पुरिसे नगरपडिरूवियं वेयणं वेयइ ” त्ति कट्टु
 मियं देवि आपुच्छइ । २ मियाए देवोए गिहाओ पडिनि-
 क्खमइ । २ मियग्गामं नयरं मज्झमज्जेणं निग्गच्छइ । २ जेणेव 5
 समणे भगवं महावीरे तेणेव उवागच्छइ । २ समणं भगवं
 महावीरं तिकखुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ नमं-
 सह । २ एअं वयासी । “एवं खलु अहं तुब्भेहिं अब्भणुन्नाए
 जेणेव मियाए देवोए गिहे तेणेव उवागए । तए णं सा
 मियादेशी ममं एज्जमाणं पासइ । २ हट्ठा [०] तं चेव सव्वं 10
 [जाव] पूयं च सोणियं च आहारेइ । तए णं मम इमे अज्झ-
 त्थिए [४] ‘अहो णं इमे दारए पुरा [जाव] विहरइ’ ॥-

§§ 5. 6. से णं भन्ते, पुरिसे पुव्वभवे के आसी ? कयरंसि
 गामंसि वा नयरंसि वा ? किं वा दच्चा किं वा मोच्चा किं
 वा समायरित्ता केसिं वा पुरा [जाव] विहरइ ? ” ॥ 15

“गोयमा” इ समणे भगवं गोयमं एवं वयासी “एवं खलु,
 गोयमा; तेणं कालेणं तेणं समएणं इहेव जम्बुदीवे दीवे भारहे
 वासे सयदुवारे नामं नयरे होत्था रिद्धत्थिमियं [वण्णओ] ।
 तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था [वण्णओ] ।
 तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुर- 20
 त्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थि-
 मियसमिद्धे । तस्स णं विजयवद्धमाणस्स खेडस्स पच्च
 गामसयाई आभोए यावि होत्था । तत्थ णं विजयवद्धमाणे
 खेडे इकाई नामं रट्टकुडे होत्था अहम्मिए [जाव] दुप्पडि-

याणन्दे । से णं इक्काई रट्टकुडे विजयवद्धमाणस्स खेडस्स पञ्चण्हं गामसयाणं आहेवच्चं [जाव] पालेमाणे विहरइ ॥

तए णं से इक्काई विजयवद्धमाणस्स खेडस्स पञ्च गाम-
सयाइं बहूहिं करेहि य भरेहि य विद्धीहि य उक्कोडाहि य
५ पराभवेहि य देज्जेहि य भेज्जेहि य कुन्तेहि य लंछणेसेहि य
आलोवणेहि य पन्थकोट्टेहि य ओवीलेमाणे २ विहम्मेमाणे
२ तज्जेमाणे २ तालेमाणे २ निद्धणे करेमाणे २ विहरइ ।

तए णं से इक्काई रट्टकुडे विजयवद्धमाणस्स खेडस्स बहूणं
राईसरतलवरमाडंबियकोडुंबियसेट्टिसत्थवाहाणं अन्नेति च
१० बहूणं गामेल्लगगपुरिसाणं बहूसु कज्जेसु य कारणेसु य मन्तेसु
य गुज्जेसु य निच्छएसु य ववहारेसु य सुणमाणे भणइ
'न सुणेमि', असुणमाणे भणइ 'सुणेमि' । एवं पस्समाणे
भासमाणे गिण्हमाणे जाणमाणे ॥

तए णं से इक्काई रट्टकुडे षयकम्मे षयप्पहाणे षयविज्जे
१५ षयसमायारे सुबहुं पावकम्भं कलिकलुत्तं समज्जिणमाणे
विहरइ । तए णं तस्स इक्काइयस्स रट्टकुडस्स अन्नया कयाइ
सरीरगंसि जमगसमगमेव सोलस रोगायङ्का पाउब्भूया ।
तं जहा,

सासे कासे जरे दाहे कुच्छिलसूरे भगंदरे ।
२० अरिसा अजीरु दिट्ठीमुद्धसूले अकारण ।
अच्छिवेयणा कण्णवेयणा कण्डू उयरे कोढे ॥

तए णं से इक्काई रट्टकुडे सोलसहिं रोगायङ्केहिं अभिभूए
समाणे कोडुम्बियपुरिसे सदावेइ । २ एवं वयासी । "गच्छह
२५ णं तुब्भे, देवाणुप्पिया, विजयवद्धमाणे खेडे सिंघाडगतिग-
अउक्कवच्चरमहापहपहेसु महया महया सदेणं उग्घोसेमाणा

२ एवं वयह । 'इहं खलु, देवाणुप्पिया, इक्काईरट्टकुडस्स
 सरीरगंसि सोलस रोगायङ्का पाउब्भूया । तं जहा, सासे
 कासे जरे [जाव] कोढे । तं जो णं इच्छह, देवाणुप्पिया,
 वेज्जो वा वेज्जपुत्तो वा जाणओ जाणयपुत्तो वा तेगिच्छी
 वा तेगिच्छिपुत्तो वा इक्काईरट्टकुडस्स तेसि सोलसण्हं रो- 5
 गायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, तस्स णं इक्काई
 रट्टकुडे विउलं अत्थसंपायणं दलयइ । दोच्चं पि तच्चं पि
 उग्घोसेह, एयमाणत्तियं पच्चप्पिणह " । तए णं ते
 कोडुम्वियपुरिसा [जाव] पच्चप्पिणन्ति । तए णं
 विजयवद्धमाणे खेडे इमं एयारूथं उग्घोसणं सोच्चा 10

निसम्म वहवे वेज्जा य [६] सत्थकोसहत्थगया सवहिन्तो २
 गिहेहिन्तो पडिनिक्खमन्ति । २ विजयवद्धमाणस्स खेडस्स
 मज्झमज्जेणं जेणेव इक्काईरट्टकुडस्स गिहे तेणेव उवागच्छन्ति । २
 इक्काईरट्टकुडस्स सरीरगं परामुसन्ति । २ तेसि रोगाणं निदाणं
 पुच्छन्ति । २ बहूहिं अब्भंगेहि य उव्वट्टणेहि य सिणेह- 15
 पाणेहि य वमणेहि य विरेयणेहि य अवहहणाहि य
 अवणहाणेहि य अणुवासणाहि य बत्थिकम्मेहि य निरूहेहि
 य सिरावेहेहि य तच्छणेहि य पच्छणेहि य सिरोबत्थीहि
 य तप्पणाहि य पुटपागेहि य छल्लोहि य मूलेहि य कन्देहि
 य पत्तेहि य पुष्केहि य फलेहि य बीएहि य सिलियाहि 20
 य गुलियाहि य ओसहेहि य भेसज्जेहि य इच्छन्ति तेसि
 सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, नो
 चेव णं संचाएन्ति उवसामित्तए । तए णं ते वहवे वेज्जा
 य वेज्जपुत्ता य जाहे नो संचाएन्ति तेसि सोलसण्हं रोगा-
 यङ्काणं एगमवि रोगायङ्कं उवसामित्तए, ताहे, सन्ता तन्ता 25

परितन्ता जामेव दिर्सि पाउब्भूया तामेव दिर्सि पडिगया ॥

तए णं इक्काई रट्टकुडे वेज्जेहि य [६] पडियाइक्खिए
परियारगपरिचित्ते निविट्ठोसहमेसज्जे सोलसरोगायङ्गेहिं अ-
भिभूए समाणे रज्जे य रट्टे य [जाव] अन्तेउरे य मुच्छिए
5 रज्जं च रट्टं च असाएमाणे पत्थेमाणे पीहेमाणे अभिलस-
माणे अट्टदुहट्टवसट्टे अट्टाइज्जाइं वाससयाइं परमाउयं पा-
लइत्ता कालमासे कालं किच्चा इमोसे रयणप्पभाए पुढवीए
उक्कोसेणं सागरोवमट्टिइएसु नेरइयत्ताए उववन्ने । से णं
तअं अणन्तरं उव्वट्टित्ता इहेव मियग्गामे नयरे विजयस्स
10 खत्तियस्स मियाए देवीए कुच्छिसि पुत्तत्ताए उववन्ने ॥

तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया
उज्जला [जाव] दुरहियासा । जप्पभिइं च णं मियापुत्ते दारए
मियाए देवीए कुच्छिसि गब्भत्ताए उववन्ने, तप्पभिइं च णं
मियादेवी विजयस्स अणिट्ठा अकन्ता अप्पिया अमणुत्ता
15 अमणामा जाया यावि होत्था ॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वरत्तावर-
त्तकालसमयंसि कुडुम्बजागरियाए जागरमाणीए इमे एया-
रूवे अञ्जत्थिए [जाव] समुप्पज्जित्था । “एवं खलु अहं विज-
यस्स खत्तियस्स पुर्व्वि इट्ठा [६] धेज्जा वेसासिया अणुमया
20 आसी । जप्पभिइं च णं मम इमे गब्भे कुच्छिसि गब्भत्ताए
उववन्ने, तप्पभिइं च णं अहं विजयस्स खत्तियस्स अणिट्ठा
[जाव] अमणामा जाया यावि होत्था, निच्छइ णं विजए
खत्तिए मम नामं वा गोयं वा गिण्हत्तए वा किमङ्ग पुण
दंसणं वा परिभोगं वा । तं सेयं खलु मम एयं गब्भं बहूहिं
25 गब्भसाइणाहि य पाइणाहि य गालणाहि य मारणाहि य

साडित्तए वा [४] एवं संपेहेइ । २ बहूणि खाराणि य कडु-
याणि य तूवराणि य गब्भसाडणाणि य खायमाणी य पीय-
माणी य इच्छइ तं गब्भं साडित्तए वा [४] नो चेव णं से
गब्भे सडइ वा [४] । तए णं सा मियादेवी जाहे नो संचाएइ
तं गब्भं साडित्तए वा [४], ताहे सन्ता तन्ता परितन्ता अ- 5
कामिया असयंवसा तं गब्भं दुहदुंहेणं परिवहइ ॥

तस्स णं दारगस्स गब्भगयस्स चेव अट्ट नालीओ अब्भि-
न्तरप्पवहाओ, अट्ट नालीओ बाहिरप्पवहाओ, अट्ट पूयप्प-
वहाओ, अट्ट सोणियप्पवहाओ, दुवे दुवे कण्णन्तरेसु, दुवे
दुवे अच्छिअन्तरेसु, दुवे नक्कन्तरेसु, दुवे दुवे धमणिअन्तरेसु 10
अभिकखणं अभिकखणं पूयं च सोणियं च परिसवमाणीओ
२ चेव चिट्ठन्ति । तस्स णं दारगस्स गब्भगयस्स चेव
अग्गिणं नामं वाही पाउब्भूए । जे णं से दारए आहारेइ, से
णं खिप्पामेव विद्धंसमागच्छइ, पूयत्ताए सोणियत्ताए य
परिणमइ, तं पि य से पूयं च सोणियं आहारेइ ॥ 15

तए णं सा मियादेवी अन्नया कयाइ नवण्हं मासाणं बहु-
पुण्णाणं दारगं पयाया जाइअन्धे [जाव] आगिइमेत्ते । तए णं
सा मियादेवी तं दारगं हुंडं अन्धारूवं पासइ । २ भीया [४]
अम्मथाइं सहावेइ । २ एवं वयासी । “ गच्छह णं, देवाणु-
प्पिया, तुमं एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि ” । 20

तए णं सा अम्मथाइं मियादेवीए “तह” त्ति एयमट्ठं
पडिसुणेइ । २ जेणेव विजए खत्तिए तेणेव उवागच्छइ । २
करयलपरिग्गहियं [०] एवं वयासी । “ एवं खलु, सामी,
मियादेवी नवण्हं मासाणं [जाव] आगिइमेत्ते । तए णं सा
मियादेवी तं हुंडं अन्धारूवं पासइ । २ भीया तत्था उव्वि- 25

मा संजायभया ममं सहावेइ । २ एवं वयासी । “ गच्छह णं तुब्भे, देवाणुप्पिया, एवं दारगं एगन्ते उक्कुहडियाए उज्झाहि । तं संदिसइ णं, सामो, तं दारगं अहं एगन्ते उज्झामि उदाहु मा ” ॥

- 5 तए णं से विजए खत्तिए तीसे अम्मधाईए अन्तिए षयमहुं सोच्चा निसम्म तहेव संभन्ते उदाए उट्टेइ । २ जेणेव मियादेवी तेणेव उवागच्छइ । २ मियादेवी एवं वयासी । “ देवाणुप्पिया, तुब्भं षढमं गब्भे । तं जइ ण तुब्भे एयं एगन्ते उक्कुहडियाए उज्झसि, तओ णं तुब्भं पया नो थिरा भविस्सइ । तो णं तुमं एयं दारगं रहस्सियगसि भूमिघरंसि 10 रहस्सिषणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ ” ।

- तए णं सा मियादेवी विजयस्स खत्तियस्स “तह” ति षयमहुं विणएणं पडिसुणेइ । २ तं दारगं रहस्सियंसि 15 भूमिघरंसि रहस्सिषणं भत्तपाणेण पडिजागरमाणी विहरइ ॥

एवं खलु, गोयमा, मियापुत्ते दारए पुरापोराणां [जाव] पच्चणुभवमाणे विहरइ ” ॥

§ 7. “ मियापुत्ते णं, भन्ते दारए इओ कालमासे कालं कर्हि गमिहिइ, कर्हि उवज्जिहिइ ? ” ॥

- 20 “ गोयमा, मियापुत्ते दारए छवीसं चासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जम्बुदीवे दीवे भारहे वासे वेयडढगिरिपायमूले सीहकुलंसि सीहत्ताए पच्चायाहिइ । से णं तत्थ सीहे भविस्सइ अहम्मिष [जाव] साहसिए, सुबहुं पावं [जाव] समज्जिणइ । २ कालमासे कालं 25 किच्चा इमीसे खणपभाए पुढवीए उक्कोससागरोवमट्टिइयसु

[जाव] उववज्जिहिइ । से णं तओ अणन्तरं उव्वट्टित्ता
सरोसवेसु उववज्जिहिइ । तत्थ णं कालं किच्चा दोरुच्चा
पुढवीए उक्कोसेणं तिणिण सागरोवमाइं [०] । से णं तओ
अणन्तरं उव्वट्टित्ता पक्खीसु उववज्जिहिइ । तत्थ वि कालं
किच्चा तच्चाए पुढवीए सत्त सागरोवमाइं [०] । से णं तओ 5
सीहेसु य [०] । तयाणन्तरं चोत्थीए उरगो, पञ्चमीए इत्थी,
छट्ठीए मणुओ अहे सत्तमीए । तओ अणन्तरं उव्वट्टित्ता से
जाइं इमाइं जलयरपञ्चिन्दियतिरिक्खजोणियाणं मच्छकच्छव-
गाहमगरसुसुमाराइंणं अद्धतेरसजाइकुलकोडिजोणिपमुहसय-
सहस्साइं, भुज्जो तत्थ णं एगेमेगंसि जोणिविहाणंसि अणे- 10
गंसयसहस्सखुत्तो उद्दाइत्ता उद्दाइत्ता तत्थ भुज्जो भुज्जो
पच्चायाइस्सइ । से णं तओ उव्वट्टित्ता, [०] एवं चउपएसु
उरपरिसप्पेसु भुयपरिसप्पेसु खहयरेसु चउरिन्दिएसु तेइ-
न्दिएसु वेइन्दिएसु वणप्फइएसु कडुयरुक्खेसु कडुयदुद्धिएसु
वाउ° तेउ° आउ° पुढवीकाएसु अणेगसयसहस्सखुत्तो[०] । से 15
णं तओ अणन्तरं उव्वट्टित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चा-
याहिइ । से णं तत्थ उम्मुक्कवालभावे [जाव] अन्नया कयाइ
पढमपाउसंसि गङ्गाए महानईए खलीणमट्ठियं खणमाणे
तेडीए पेल्लिए समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे से-
ट्टिकुलंसि पुमत्ताए पच्चायाइयस्सइ । से णं तत्थ उम्मुक्क[०] 20
प्पत्ते तहाल्लाणं थेराणं अन्तिए धम्मं [जाव] सोच्चा निस-
म्म मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से
णं तत्थ अणगारे भविस्सइ ईरियासमिण [जाव] यम्भयारी ।
से णं तत्थ वहुइं वासाइं सामण्णपरियाणं पाउणित्ता आलो-
इअपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे 25
कप्पे देवत्ताए उववज्जिहिइ । से णं तओ अणन्तरं चयं

अइत्ता महाविदेहे वासे जाइं कुलाइं भवन्ति अइढाइं [जहा
दढपइन्ने, सा चेव वत्तव्वया, कलाओ, जाव] सिज्झिहिइ ॥

एवं खलु, जम्बू, समणेणं भगवया महावीरेणं [जाव]
संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते
5 ति वेमि ” ॥

२.

। उज्झयए ।

§8. “जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागाणं
पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते,
10 अज्झयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्ठे
पन्नत्ते ? ” ॥

तए णं से सुहम्मं अणगारे जम्बुं अणगारं एवं वयासी
“ एवं खलु, जम्बु—

तेणं कालेणं तेणं समणं वाणियगामे नामं नयरे होत्था
15 रिद्धत्थिमियसमिद्धे । तस्स णं वाणियगामस्स उत्तरपुरत्थिमे
दिसिभाए दूईपलासे नामं उज्जाणे होत्था । तत्थ णं दूईप-
लासे सुहम्मस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं
वाणियगामे मित्ते नामं राया होत्था [वण्णओ] । तस्स ण
मित्तस्स रत्तो सिरी नामं देवी होत्था [वण्णओ] ॥
20 तत्थ णं वाणियगामे कामज्झया नामं गणिया होत्था
अहीणं [जाव] सुरूवा बावत्तरिकलापण्डिया चउसट्ठिगणिया-
गुणोववेया एगूणतीसविसेसे रममाणी एक्कवीसरइगुणप्पहाणा
बत्तीसपुरिमोवयारकुसला नवङ्गसुत्तपडिबोहिया अट्ठारसदे-
सीभासाविसारया सिंगारागारचारुवेसा गीयरइगन्धव्वन-
25 इकुसला संगयगयभणियविहियविलाससललियसंलावनिउण-

जुत्तोवयारकुसला सुन्दरयणजहणवयणकरचरणनयणलावण-
विलासकलिया असियज्झया सहस्सलम्भा विदिण्णछत्त-
चामरवालवीयणीया कण्णोरहप्पयाया यावि होत्था । बहूणं
गणियासयसहस्साणं आहेवच्चं [जाव] विहरइ ॥

§ ९ तत्थ णं वाणियगामे विजयमित्ते नामं सत्थवाहे
परिवसइ अड्ढे [०] । तस्स णं विजयमित्तस्स सुभद्दा नामं
भारिया होत्था अहीण° [०] । तस्स णं विजयमित्तस्स पुत्ते
सुभद्दाए भारियाए अत्तए उज्झियए नामं दारए होत्था अ-
हीण° [जाव] सुरूवे ।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समो- 10
सडे । परिसा निग्गया । राया जहा कुणिओ तहा निग्गओ ।
धम्मो कहिओ । परिसा पडिगया । राया य गओ । तेणं
कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेहे अ-
न्तेवासी इन्दभूई नामं अणगारे [जाव] °लेस्से छट्ठंछट्ठेणं,
जहा पन्नतीए पढम° [जाव] जेणेव वाणियगामे नयरे 15
तेणेव उवागच्छइ । २ उच्चनीय° [०] अड्डमाणे जेणेव राय-
मग्गे तेणेव ओगाडे । तत्थ णं बहवे हत्थी पासइ संनद्धब-
द्धवम्मियगुडियउप्पीलियकच्छे उद्दामियघण्टे नानामणिरयण-
विविहगेवेज्जउत्तरकञ्चुइज्जे पडिकप्पिइ झयपडागवरपञ्चा-
मेलआरूढहत्थारोहे गहियाउहप्पहरणे । अन्ने य तत्थ बहवे 20
आसे पासइ संनद्धबद्धवम्मियगुडिण आविद्धगुडे ओसारिय-
पक्खरे उत्तरकञ्चुइयओचूलमुहवण्डाधरचामरथासगपरिम-
ण्डियकडिण आरूढआसारोहे गहियाउहप्पहरणे अन्ने य तत्थ
बहवे पुरिसे पासइ संनद्धबद्धवम्मियकवण उप्पीलियसरास-
णपट्टिण पिण्डगेवेज्जे विमलवरबद्धचिन्धपट्टे गहियाउहप्प- 25

- हरणे । तेसि च णं पुरिसाणं मज्झगयं एकं पुरिसं पासइ अव-
 ओडयबन्धणं उक्कित्तकण्णनासं नेहतुप्पियगतं बज्झकक्खडि-
 यजुयनियत्थं कण्ठेगुणरत्तमल्लदामं चुण्णगुण्डियगतं चुण्णयं
 बज्झपाणपियं तिलंतिलं चेव छिज्जमाणं कागणिमंसाइ खा-
 5 वियन्तं पावं खक्खरगसएहिं हम्ममाणं अणेगनरनारीसंपरि-
 बुडं चच्चरे चच्चरे खण्डपडहणं उग्घोसिज्जमाणं
 इमं च णं एयारूवं उग्घोसणं पडिसुणेइ । “नो
 खलु देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा
 रायपुत्तो वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अव-
 10 रज्झन्ति ” ॥

- § 10. तए णं से भगवओ गोयमस्स तं पुरिसं पासि-
 ता इमे अज्झत्थिष [५] । “अहो णं इमे पुरिसे [जाव] नर-
 यपडिरूवं वेयणं वेणइ ” त्ति कट्टु वाणियगामे नयरे उच्च-
 नीयमज्झिमकुलाइं [जाव] अडमाणे अहापज्जत्तं समुदाणियं
 15 गिण्हइ । २ वाणियगामे नयरे मज्झमज्झेणं [जाव] पडिदंसेइ ।
 २ समणं भगवं महावीरं वन्दइ नमंसइ । २ एवं वयासी ।
 “एवं खलु अहं, भन्ते, तुब्भेहिं अब्भणुत्ताए समणे वाणि-
 यगामं [जाव] तहेव वेणइ । से णं, भन्ते, पुरिसे पुव्वभवे
 के आसी [जाव] पच्चणुभवमाणे विहरइ ? ” ॥

- 20 “एवं खलु, गोयमा-तेणं कालेणं तेणं समएणं इहेव
 जम्बुदीवे दीवे भारहे वासे हत्थिणाउरे नामं नयरे होत्था
 रिद्ध” [०] । तत्थ णं हत्थिणाउरे नयरे सुनन्दे नामं राया
 होत्था महया” [०] । तत्थ णं हत्थिणाउरे बहुमज्झदेसभाए
 एत्थ णं महं एगे गोमण्डवए होत्था अणेगखम्भसयसंनिविट्ठे
 25 पासार्इए ४] । तत्थ णं बहवे नगरगोरूवाणं सणाहा य अ-

णाहा य नगरगावीओ य नगरवसभा य नगरवलीवहा य
नगरपट्टयाओ य पउरतणपाणिया निब्भया निरुवसग्गा
सुहंसुहेणं परिवसन्ति ॥

तत्थ णं हत्थिणाउरे नयरे भीमे नामं कुडग्गाहे होत्था
अहम्मिण [जाव] दुप्पडियाणन्दे । तस्स णं भीमस्स कुड-
ग्गाहस्स उप्पला नामं भारिया होत्था अहीण° [०] । तए णं 5
सा उप्पला कुडग्गाहिणी अन्नया कयाइ आवन्नसत्ता जाया
यावि होत्था । तए णं तीसे उप्पलाए कुडग्गाहिणीए तिण्हं
मासाणं बहुपडिपुण्णाणं अयमेवारूवे दोहले पाउब्भूए । “ ध-
न्नाओ णं ताओ अम्मयाओ [४] [जाव] सुलद्धे जम्मजीविय-
फले, जाओ णं नगरगोरूवाणं सणाहाण य [जाव] वसभाण य 10
ऊहेहि य थणेहि य वसणेहि य छेप्पाहि य ककुहेहि य
वहेहि य कण्णेहि य अच्छीहि य नासाहि य जिब्भाहि य
ओट्टेहि य कम्बलेहि य सोल्लेहि य तल्लिहि य भज्जिणहि
य परिसुक्केहि य लावणेहि य सुरं च महुं च मेरगं च
जाइ च सीहुं च पसन्नं च आसाएमाणीओ विसाएमाणीओ 51
परिभुज्जेमाणीओ परिभाएमाणोओ दोहलं विणेन्ति । तं जइ णं
अहमवि बहूणं नगर° [जाव] विणिज्जामि’ त्ति कट्ठु, तंसि
दोहलंसि अविणिज्जमाणंसि सुक्का भुक्खा निम्मंसा ओलुगस-
रीरा नित्तेया दीणविमणवयणा पण्डुलइयमुहा ओमन्थियनयण-
वयणकमला जहोइयं पुण्डवत्थगन्धमल्लालंकाराहारं अपरिभुज्ज- 20
माणी करयलमलिय व्व कमलमाला ओहय° [जाव] श्रियाइ ॥

इमं च णं भीमे कुडग्गाहे जेणेव उप्पला कुडग्गाहिणी
तेणेव उवागच्छइ । २ ओहय° [जाव] पासइ । २ एवं वयासी ।
“ किं णं तुमे, देवाणुप्पिण, ओहय° [जाव] श्रियासि ? ” ॥

तए णं सा उप्पला भारिया भीमं कुडग्गाहं एवं 25

वयासी । “एवं खलु, देवाणुप्पिया, ममं तिण्हं मासाणं बहु-
पडिपुण्णाणं दोहला पाउब्भूया । ‘घन्ना णं ताओ जाओ णं
बहूणं गोरूवाणं ऊहेहि या [जाव] लावणेहि य सुरं च [६]
आसायमाणीओ [३] दोहलं विणेन्ति’ । तए णं अहं, देवाणु-
5 प्पिया, तंसि दोहलंसि अविणिज्जमाणंसि [जाव] झियामि ॥

तए णं से भीमे कुडग्गाहे उप्पलं भारियं एवं वयासी ।
“मा णं तुमं, देवाणुप्पिया, ओहय” [०] झियाहि । अहं णं
तहा करिस्सामि जहा णं तव दोहलस्स संपत्ती भविस्सइ ।
ताहि इट्ठाहि [५] [जाव] वग्गूहि समासासेइ । तए णं से
10 भीमे कुडग्गाहे अद्धरत्तकालसमयंसि एगे अबोए संनद्धं
[जाव] “पहरणे सयाओ गिहाओ निग्गच्छइ । २ हत्थिणाउरे
नयरे मज्झमज्झेणं जेणेव गोमण्डवे तेणेव उवागए । २ बहूणं
नगरगोरूवाणं [जाव] वसभाण य अप्पेगइयाणं ऊहे छिन्दइ
[जाव] अप्पेगइयाणं कम्बले छिन्दइ, अप्पेगइयाणं अन्नमन्ना-
15 णं अङ्गोवङ्गाणं वियङ्गेइ । २ जेणेव सए गिहे तेणेव उवा-
गच्छइ । २ उप्पलाए कुडग्गाहिणीए उवणेइ । तए णं सा
उप्पलाभारिया तेहि बहूहि गोमंसेहि सोल्लेहि य सुरं च [५] आ-
सायमाणी तं दोहलं विणेइ । तए णं सा उप्पला कुडग्गाहिणी
संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदो-
20 हला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ । तए णं सा
उप्पला कुडग्गाहिणी अन्नया कयाइ नवण्हं मासाणं बहुपडि-
पुण्णाणं दारगं पयाया ॥

§ 11 तए णं तेणं दारएणं जायमेत्तेणं चेव महया महया
सहेणं विघुट्ठे विसरे आरसिए । तए णं तस्स दारगस्स
25 आरसियसहं सोच्चा निसम्म हत्थिणाउरे नयरे बहवे न-

गरगोरूवा [जाव] वसभा य भीया [०] उज्ज्वग्गा सव्वओ
समन्ता विप्पलाइत्था । तए णं तस्स दारगस्स अम्मापियरो
अयमेयारूवं नामधेज्जं करेन्ति “ जम्हा णं अम्हं इमेणं दार-
एणं जायमेत्तेणं चेव महया चिच्चीसहेणं विधुट्ठे विस्सरे
आरसिष, तए णं एयस्स दारगस्स आरसियसहं सोच्चा 5
निसम्म हत्थिणाउरे बहवे नगरगोरूवा [जाव] भीया [४]
सव्वओ समन्ता विप्पलाइत्था, तम्हा णं होउ अम्हं दारए
गोत्तासए नामेणं ” । तए णं से गोत्तासए दारए उम्मुक्कबा-
लभावे जाए यावि होत्था । तए णं से भीमे कुडग्गाहे
अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से गोत्तासे 10
दारए बहुएणं भित्तनाइनियगत्तयणसंबन्धिपरियणेणं सज्झि
संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कुडग्गा-
हस्स नोहरणं करेइ । २ बहूइं लोइयमयकिच्चाइं करेइ । तए
णं से सुनन्दे राया गोत्तासं दारयं अन्नया कयाइ सयमेव
कुडग्गाहत्ताए ठावेइ । तए णं से गोत्तासे दारए कुडग्गाहे 15
जाए यावि होत्था अहम्मिष [जाव] दुप्पडियाणन्दे । तए
णं से गोत्तासे दारए कुडग्गाहत्ताए कल्लकल्लि अद्धरत्तिय-
कालसमयंसि एगे अबीए संनद्धवद्धकवए [जाव] गहियाउ-
हप्पहरणे सयाओ गिहाओ निग्गच्छइ । २ जेणेव गोमण्डवे
तेणेव उवागच्छइ । २ बहूणं नगरगोरूवाणं सणाहाण य 20
[जाव] वियङ्गेइ । २ जेणेव सए गोहे तेणेव उवागए । तए णं
से गोत्तासे कुडग्गाहे तेहिं बहूहिं गोमंसेहि य सोल्लेहि य
सुरं च [६] आसाएमाणे विसाएमाणे [जाव] विहरइ । तए
णं से गोत्तासे कुडग्गाहे एयकम्मे [६] सुबहुं पावकम्मं सम-
ज्जिणित्ता पञ्चवाससयाइं परमाउयं पालयित्ता अट्टुदुहट्ठोव- 25
गए कालमासे कालं किच्चा दोच्चाए पुढवीए उक्कोसं तिसा-
गरोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

- § 12 तथ णं सा विजयमित्तस्स सत्थवाहस्स सुभदा
नामं भारिया जायनिंदुया यावि होत्था, जाया जाया दारगा
विणिहायमावज्जन्ति । तथ णं से गोत्तासे कुडग्गाहे दोच्चाए
पुढवीए अणन्तरं उव्वट्ठित्ता इहेव वाणियगामे नयरे विजय-
- 5 मित्तस्स सत्थवाहस्स सुभदाए भारियाए कुच्छिसि पुत्तत्ताए
उववन्ने । तथ णं सा सुभदा सत्थवाही अन्नया कयाइ नव-
ण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया । तथ णं सा सु-
भदा सत्थवाही तं दारगं जायमेत्तयं चेव एगन्ते उक्कुरुडि-
याए उज्झावेइ । २ दोच्चं पि गिण्हावेइ । २ आणुपुब्बेणं सार-
- 10 क्खेमाणो संगोवेमाणी संवड्ढेइ । तथ णं तस्स दारगस्स
अम्मापियरो ठिइवडियं च चन्दसूरपासणियं च जागरियं च
महया इड्ढोसक्कारसमुदणं करेन्ति । तथ णं तस्स दारगस्स
अम्मापियरो एक्कारसमे दिवसे निव्वत्ते संपत्ते बारसमे दिवसे
इममेयारूवं गोण्णं गुणनिष्फन्नं नामधेज्जं करेन्ति । “ जम्हा
- 15 णं अम्हं इमे दारए जायमेत्तए चेव एगन्ते उक्कुरुडियाए
उज्झिण, तम्हा णं होउ अम्हं दारए उज्झियए नामेणं ” ।
तथ णं से उज्झियए दारए पञ्चधाईपरिग्गहिण, तं जहा-
खीरधाईए मज्जणधाईए मण्डणधाईए कीलावणधाईए अङ्क-
धाईए, जहा दढपइन्ने, [जाव]° निव्वाघाए गिरिकन्दरमल्लीणे
- 20 विव चम्पगपायवे सुहंसुहेणं विहरइ । तथ णं से विजय-
मित्ते सत्थवाहे अन्नया कयाइ गणिमं च धरिमं च मेज्जं च
पारिच्छेज्जं च चउव्विहं भण्डगं गहाय लवणसमुदं पोयव-
हणेणं उवागए । तथ णं से विजयमित्ते तत्थ लवणसमुदे
पोयविवत्तीए निव्वुडुभण्डसारे अत्ताणे असरणे कालधम्मणा
- 25 संजुत्ते । तथ णं तं विजयमित्तं सत्थवाहं जे जहा बहवे ई-
सरत्तलवरमाडंबियकोडुम्बियइम्भसेट्टिसत्थवाहा लवणसमुदे
पोयविवत्तीए छूटं निव्वुडुभण्डसारं कालधम्मणा संजुत्तं

सुणेन्ति, ते तद्वा हत्थनिकखेवं च बाहिरभण्डसारं च गद्दया
 णगन्ते अवक्कमन्ति । तए णं सा सुभद्दा सत्थवाही विजय-
 मित्तं लवणसमुद्दे पोयविवत्तीए निब्बुडुभण्डसारं कालधम्मणा
 संजुत्तं सुणेइ । २ महया पइसोएणं अण्फुन्ना समाणी परसु-
 नियत्ता विव चम्पगलया घस त्ति धरणीयलंसि सच्चङ्गेण 5
 संनिवडिया । तए णं सा सुभद्दा सत्थवाही मुहुत्तन्तरेण आ-
 सत्था समाणी बह्महिं मित्तं [जाव] परिवुडा रोयमाणी
 कन्दमाणी विलवमाणी विजयमित्तसत्थवाहस्स लोइयाइं म-
 यकिच्चवाइं करेइ । तए णं सा सुभद्दा सत्थवाही अन्नया
 कयाइ लवणसमुद्देत्तरणं च लच्छिविणासं च पोयविणासं 10
 च पइमरणं च अणुचिन्तेमाणी २ कालधम्मणा संजुत्ता ॥

§ 13 तए णं ते नगरगुत्तिया सुभद्दं सत्थवाहिं काल-
 गयं जाणित्ता उज्झियणं दारणं सयाओ गिहाओ निच्छुमे-
 न्ति । २ तं गिहं अन्नस्स दलयन्ति । तए णं से उज्झियण
 दारण सयाओ गिहाओ निच्छुडे समाणे वाणियगामे नयरे 15
 सिंघाडगं [जाव] °पहेसु जूयखेलएसु वेसियाघरेसु पाणा-
 गारेसु य सुहंसुहेणं परिवड्ढइ । तए णं से उज्झियण
 दारण अणोहट्टिण अणिवारिण सच्छन्दमई सइरप्पयारे म-
 उजप्पसङ्की चोरजूयवेसदारप्पसङ्की जाए यावि होत्था । तए
 णं से उज्झियण अन्नया कयाइ कामज्झयाए गणियाए सद्धि 20
 संपलगे जाए यावि होत्था । कामज्झयाए गणियाए सद्धि
 विउलाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ।
 तए णं तस्स विजयमित्तस्स रत्तो अन्नया कयाइ सिरीए
 देवीए जोणिसूले पाउब्भूए यावि होत्था । नो संवाएइ विज-
 यमित्ते राया सिरीए देवीए सद्धि उरालाइं माणुस्सगाइ 25
 भोगभोगाइं भुञ्जमाणे विहरित्तए । तए णं से विजयमित्ते

- राया अन्नया कयाइ उज्झियदारयं कामज्झयाए गणियाए गिहाओ निच्छुभावेइ । २ कामज्झयं गणियं अभिन्तरियं ठावेइ । २ कामज्झयाए गणियाए सद्धि उरालाई भोगभोगाई भुञ्जमाणे विहरइ । तए णं से उज्झियए दारए कामज्झयाए
- 5 गणियाए गिहाओ निच्छुभेमाणे कामज्झयाए गणियाए मुच्छिए गिद्धे गढिए अज्झोववन्ने अन्नत्थ कत्थइ सुइ च रइ च धिइ च अविन्दमाणे तच्चित्ते तम्मणे तल्लेस्से तदज्झवसाणे तदट्ठोवउत्ते तयप्पियकरणे तवभावणाभाविए कामज्झयाए गणियाए बहुणि अन्तराणि य छिड्डाणि य विवराणि य पडिजागर-
- 10 माणे २ विहरइ । तए णं से उज्झियए दारए अन्नया कयाइ कामज्झयं गणियं अन्तरं लब्धेइ । २ कामज्झयाए गणियाए गिहं रहसियं अणुप्पविसइ । २ कामज्झयाए गणियाए सद्धि उरालाई माणुस्सगाई भोगभोगाई भुञ्जमाणे विहरइ ।

- इमं च णं विजयमित्त राया [जाव] पायच्छित्ते सव्वालंका-
- 15 रविभूसिए मणुस्सवागुरापरिक्खित्ते जेणेव कामज्झयाए गिहे तेणेव उवागच्छइ । २ तत्थ णं उज्झियए दारए कामज्झयाए गणियाए सद्धि उरालाई भोगभोगाई [जाव] विहरमाणं पासइ । २ आसुरुत्ते [४] तिवलियभिउडि निडाले साहट्टु उज्झियगं दारगं पुरिसेहिं गिण्हावेइ । २ अट्ठिमुट्ठिजाणुको-
- 20 प्परपहारसंभग्गमहियगत्तं करेइ । २ अवओडयवन्धणं करेइ । २ एएणं विहाणेणं वज्झं आणावेइ । एवं खलु, गोयमा, उज्झियए दारए पुरापोराणार्णं कम्माणं [जाव] पच्चणुभव-माणे विहरइ ” ॥

§ 14 “ उज्झियए णं, भन्ते, दारए इओ कालमासे कालं
25 किञ्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ।

“गोयमा, उज्झियए दारए पणवीसं वासाइं परमाउयं पाल-
इत्ता अज्जेव तिभागावसेसे दिवसे सुलीभिन्ने कए समाणे
कालमासे कालं किच्चा इमीसे रयणणभाए पुढवीए नेरइ-
यत्ताए उववज्जिहिइ । से णं तओ अणन्तरं उव्वट्ठित्ता इहेव 5
जम्बुदीवे दीवे भारहे वासे वेयइढगिरिपायमूले वाणरकुलसि
वाणरत्ताए उववज्जिहिइ । से णं तत्थ उम्मुक्कबालभावे ति-
रियभोगेसु मुच्छिण गिद्धे गढिए अज्झोववन्ने जाए जाए
वाणरपेल्लए वहेइ । तं एयकम्मे [०] कालमासे कालं किच्चा
इहेव जम्बुदीवे दीवे भारहे वासे इन्दपुरे नयरे गणियाकु-
लंसि पुत्तत्ताए पच्चायाहिइ । तए णं तं दारयं अम्मापियरो 10
जायमेत्तकं वद्धेहिन्ति, नपुंसगकम्मं सिक्खावेहिन्ति । तए
णं तस्स दारयस्स अम्मापियरो निवत्तबारसाहस्स इमं एया-
रूवं नामधेज्जं करेन्ति, तं जहा-‘होउ णं अम्हं इमे दारए
पियसेणे नामं नपुंसए’ । तए णं से पियसेणे नपुंसए
उम्मुक्कबालभावे जोव्वणगमणुणत्ते विन्नयपरिणयमेत्ते 15
रूवेण य जोव्वणेण य लावणेण य उक्किट्ठे उक्किट्ठसरीरे
भविस्सइ । तए णं से पियसेणे नपुंसए इन्दपुरे नयरे
बहवे राईसरं [जाव] °पभिईओ बहूहि य विज्जापयोगेहि
य मन्तचुण्णेहि य हियउड्ढावणाहि य निण्हवणेहि य
पण्हवणेहि य वलीकरणेहि य आभियोगिणहि य अभियोगित्ता
उरालाई माणुस्सगाई भोगभोगाई भुअमाणे विहरिस्सइ ॥ 20
तए णं से पियसेणे नपुंसए एयकम्मे [०] सुवहुं पावकम्मं
समज्जिणित्ता एकवीसं वाससयं परमाउयं पालइत्ता काल-
मासे कालं किच्चा इमीसे रयणणभाए पुढवीए नेरइयत्ताए
उववज्जिहि । तन्नो सरीसवेसु, सुसुमारे, तहेव [जाव] पुढवि°
[०] । से णं तओ अणन्तरं उव्वट्ठित्ता इहेव जम्बुदीवे दीवे 25
भारहे वासे चम्पाए नयरीए महिसत्ताए पच्चायाहिइ । से
णं तत्थ अन्नया कयाइ गोट्टिल्लएहि जीवियाओ ववरोक्खि

समाणे तत्थेव चम्पाए नयरीए सेट्टिकुलंसि पुत्तत्ताए
पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थे-
राणं अन्तिए केवलं बोहिं [०] अणगारे, सोहम्मो कप्पे, जहा
पढमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ २ ॥

३.

। अभग्गसेण ।

[तच्चस्स उक्खेवो ।]

- § 15. तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे
होत्था रिद्ध° [०] । तस्स णं पुरिमतालस्स नयरस्स उत्तर-
10 पुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे । तत्थ
णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं
पुरिमताले महाबले नामं राया होत्था । तत्थ णं पुरिमता-
तालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी
15 संठिया । एत्थ णं साला नामं अडवीचोरपल्ली होत्था विस-
मगिरिकन्दरकोलम्बसंनिविट्ठा वंसीकलङ्कापागारपरिक्खित्ता
छिन्नसेलविसमप्पवायकरिहोवगुढा अभिन्तरपाणीया सुदुल्ल-
भजलपेरन्ता अणेगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुव-
हुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था ।
20 तत्थ णं सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई
परवत्सइ अहम्मिण [जाव] लोहियपाणी, बहुनयरनिग्गयजसे
सूरे दढप्पहारे साहसिए सहवेही परिवत्सइ असिलट्टिपढम-
मल्ले । से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोर-
सयाणं आहेवच्चं [जाव] बिहरइ ॥

§ 16. तष णं से विजय चोरसेणावई बहूणं चोराणं य
 पारदारयाय य गण्ठिमेयाण य संधिच्छेयाण य खण्डपट्टाण
 य अन्नेसिं च बहूणं छिन्नभिन्नबाहिराहियाणं कुडङ्गे यावि
 होत्था । तष णं से विजय चोरसेणावई पुरिमताडस्स नय- 5
 रस्स उत्तरपुरत्थिमिल्लं जणवय बहूहिं गामवाएहि य नगर-
 घाएहि य गोग्गहणेहि य बन्दिग्गहणेहि य पन्थकोट्टेहि य
 खत्तखणणेहि य ओवीलेमाणे विद्धंसेमाणे तज्जेमाणे ताले-
 माणे नित्थाणे निद्धणे निक्कणे कप्पायं करेमाणे विहरइ ।
 महव्वलस्स रत्तो अभिक्खणं [२] कप्पायं गेण्हइ । तस्स णं
 विजयस्स चोरसेणावइस्स खन्दसिरी नामं भारिया होत्था 10
 अहीण° [०] । तस्स णं विजयचोरसेणावइस्स पुत्ते खन्द-
 सिरीय भारियाय अत्तए अभगसेणे नामं दारए होत्था
 अहीणपुण्णपश्चिन्दियसरीरे विण्णायपरिणयमेस्से जोव्वणगम-
 णुप्पत्ते ।

तेणं कालेणं तेणं समणं समणे भगवं महावीरे पुरि- 15
 मताले नयरे समोसढे । परिसा निग्गया । राया निग्गओ ।
 धम्मो कहिओ । परिसा राजा य पडिगओ । तेणं कालेणं
 तेणं समणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी
 गोयमे [जाव] रायमग्गं समोगाढे । तत्थ णं बहवे हत्थी पा-
 सइ, बहवे आसे, पुरिसे संनद्धबद्धकवण । तेसिं णं पुरि- 20
 साणं मज्झगयं षणं पुरिसे पासइ अवओडय° [जाव] उग्घो-
 सिज्जमाणं । तष णं तं पुरिसं रायपुरिसा पढमंसि चच्चरंसि
 निसीयावेन्ति । २ अट्ठ चुलप्पियए अग्गओ घाएन्ति । २
 कसप्पहारेहिं तालेमाणा तालेमाणा कलुणं कागणिमंसाइं
 खावेन्ति । २ रुहिरपाणियं च पाएन्ति । तयाणन्तरं च णं 25
 दोच्चंसि चच्चरंसि अट्ठ चुलमाउयाओ अग्गओ घाएन्ति ।
 षवं तच्चे अट्ठ महापिउए, चउत्थे अट्ठ महामाउयाओ, पञ्चमे

पुत्ते, छडे सुण्हा, सत्तमे जामाउया, अट्टमे धूयाओ, नवमे
 नत्तुया, दसमे नत्तुईओ एक्कारसमे नत्तुयावई, बारसमे नत्तु-
 इणीओ, तेरसमे पिउस्सियपइया, चोइसमे पिउसियाओ,
 पन्नरसमे माउसियापइया, सोलसमे माउसियाओ, सत्तरसमे
 5 मामियाओ, अट्टारसमे अवसेसं मित्तनाइनियगसयणसंबन्धि-
 परियणं अग्गओ घाणन्ति । २ कसप्पहारेहि तालेमाणा
 तालेमाणा कलुणं कागणिमंसाइं खावेन्ति । २ रुहिरपाणियं
 च पाणन्ति ॥

§ 17. तए णं से भगवं गोयमे तं पुरिसं पासेइ । २
 10 इमे एयारुवे अज्झत्थिए समुप्पन्ने [जाव] तहेव निग्गए । एवं
 वयासी । “एवं खलु, अहं णं भन्ते, तं चेव [जाव] से णं,
 भन्ते पुरिसे पुव्वभवे के आसो [जाव] विहरइ ? ” ॥

“एवं खलु, गोयमा, तेणं कालेणं तेणं समएणं इहेव जम्बु-
 द्वीवे दीवे भारहे वासे पुरिमताले नामं नयरे होत्था रिद्धं°
 15 [०] । तत्थ णं पुरिमताले नयरे उदिओदिए नामं राया
 होत्था महया [०] । तत्थ णं पुरिमताले निन्नए नामं अण्ड-
 यवाणियए होत्था अड्डे [जाव] अपरिभूए अहम्मिए [जाव]
 दुप्पडियाणन्दे । तस्स णं निन्नयस्स बहवे पुरिसा दिन्नभइभ-
 त्तवेयणाकलाकल्लि कुहालियाओ य पत्थियपडिए य नि-
 20 ण्हन्ति । २ पुरिमतालस्स नयरस्स परिपेरन्तेसु बहवे का-
 इअण्डए घूइअण्डए पारेवइअण्डए टिट्ठिभिअण्डए खग्गिअ-
 ण्डए, मयूरिअण्डए कुक्कडिअण्डए य अन्नेसि च बहूणं
 जलयरथलयरस्सहयरमाईणं अण्डाईं गेण्हन्ति । २ पत्थियपि-
 डगाईं भरेन्ति । २ जेणेव निन्नयए अण्डवाणियए तेणामेव
 52 उवागच्छन्ति । २ निन्नयस्स अण्डवाणियस्स उषणेन्ति ।

तए णं तस्स निन्नयस्स अण्डवाणियस्स बहवे पुरिसा
 दिन्नमइभत्तवेयणा बहवे काइअण्डए य [जाव] कुक्कुडिअण्डए
 य अन्नेसि च बहूणं जलयरथलयरखहयरमाईणं अण्डए
 तवएसु य कवलीसु य कन्दुएसु य भज्जणएसु य इङ्गालेसु
 य तलेन्ति मज्जेन्ति सोल्लेन्ति । २ रायमग्गे अन्तरावणंसि 5
 अण्डयपणिणं वित्ति कप्पेमाणा विहरन्ति । अप्पणा वि य
 णं से निन्नयए अण्डयवाणियए तेहि बहूहि काइअण्डएहि
 य [जाव] कुक्कुडिअण्डएहि य सोल्लेहि य तलिणहि य
 भज्जिणहि य सुरं च [०] आसाएमाणे विसाएमाणे विहरइ ।
 तए णं से निन्नए अण्डवाणियए एयकम्मे [४] सुबहुं पाव- 10
 कम्मं समज्जिणित्ता एगं वाससहस्सं परमाउयं पालइत्ता
 कालमासे कालं किच्चा तच्चाए पुढवीए उक्कोससत्तसाग-
 रोवमठिणसु नेरइणसु नेरइयत्ताए उववन्ने ॥

§ 18. से णं तओ अणन्तरं उव्वट्ठित्ता इहेव सालाडवीए
 चोरपल्लीए विजयस्स चोरसेणावइस्स खन्दसिरीए भारियाए 15
 कुच्छिसि पुत्तत्ताए उववन्ने । तए णं तीसे खन्दसिरीए भा-
 रियाए अन्नया कयाइ तिण्हं मासाणं बहुपडिपुण्णाणं इमे
 बयारूवे दोहल्ले पाउण्मूए । “ धन्नाओ णं ताओ अम्बयाओ
 जाओ णं बहूहि मित्तनाइनियगसयणसंबन्धिपरियणमहिलाहि
 अन्नाहि य चोरमहिलाहि सद्धि संपरिवुडा ण्हाया कयब- 20
 लिकम्मा [जाव] °पायच्छित्ता सव्वालंकारविभूसिया विउलं
 असणं पाणं खाइमं साइमं सुरं च मज्जं च असाएमाणी विसा-
 एमाणी विहरन्ति । जिमियभुत्तत्तरागयाओ पुरिसनेवत्थिया
 संनद्धवद्ध° [जाव] गहियाउहप्पहरणा भरिणहि फलणहि
 निकिडाहि असीहि अंसागणहि धणूहि समुक्खित्तेहि सरेहि 25
 समुल्लालियाहि दामाहि लम्बियाहि य ओसारियाहि उरुघ-

ण्टाहिं छिप्पतुरेणं वज्जमाणेणं २ महया उक्किट्टं [जाव] स-
 मुहरवभूयं पिव करेमाणीओ सालाडवीए चोरपल्लीए सव्वओ
 समन्ता ओलोएमाणीओ २ आहिण्डमाणीओ दोहलं विणेन्ति ।
 तं जइ अहं पि जाव दोहलं विणिज्जामि ” त्ति कट्टु तंसि
 5 दोहलंसि अवणिज्जमाणंसि [जाव] झियाइ । तए से विजए
 चोरसेणावई खन्दसिरिभारियं ओहयं [जाव] पासइ । २ एवं
 वयासी । “ किं णं तुमं, देवाणुप्पिया, ओहय [जाव]
 झियासि ? ” ।

तए णं सा खन्दसिरी विजयं एवं वयासी । “ एवं
 खलु, देवाणुप्पिया, मम तिण्हं मासाणं [जाव] झियामि ” ।

10 तए णं से विजए चोरसेणावई खन्दसिरीए भारियाए
 अन्तिए एयमट्ठं सोच्चा निसम्म खन्दसिरिभारियं एवं
 वयासी । “ अहासुहं, देवाणुप्पिय ” त्ति एयमट्ठं पडिसुणेइ ।
 तए णं सा खन्दसिरिभारिया विजएणं चोरसेणावइणा अ-
 ब्भणुजाया समाणी हट्ठुट्ठं [०] बहूहिं मित्तं [जाव] अन्नाहि
 15 य बहूहिं चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया [जाव] वि-
 भूसिया विउलं असणं [४] सुरं च [६] आसाएमाणी [४]
 विहरइ । जिमियभुत्तुत्तरागया पुरिसनेवत्था संनद्धवद्धं [जाव]
 आहिण्डमाणी दोहलं विणेइ । तए णं सा खन्दसिरीभारिया
 संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्न-
 20 दोहला संपन्नदोहला तं गम्भं सुहंसुहेणं परिवहइ । तए णं
 सा चोरसेणावइणी नवण्हं मासाणं बहुपडिपुण्णाणं दारगं
 पयाया । तए णं से विजए चोरसेणावई तस्स दारगस्स म-
 हया इड्ढीसक्कारसमुदएणं दसरत्तं थिइवडियं करेइ । तए
 णं से विजए चोरसेणावई तस्स दारगस्स एक्कारसमे दिव-
 25 से विउलं असणं [४] उवक्खडावेइ । २ मित्तनाइ [०] आ-

मन्तेइ । २ [जाव] तस्सेव मित्तनाइ [०] पुरओ एवं वयासी ।
 “जम्हा णं अम्हं इमंसि दारगंसि गम्भगयंसि समाणंसि
 इमे षयारूवे दोहले पाउब्भूष, तम्हा णं होउ अम्हं दारष
 अभगसेणे नामेणं ” ॥

§ 19. तष णं से अभगसेणे कुमारे पञ्चधाई [जाव] 5
 परिवड्ढइ । तष णं से अभगसेणे कुमारे उम्मुक्कबालभावे
 यावि होत्था । अट्ट दारियाओ, [जाव] अट्टओ दाओ [०] ।
 उर्णि पासाय [०] भुञ्जमाणे विहरइ । तष णं से विजण
 चोरसेणावई अन्नया कयाइ कालधम्मुणा संजुत्ते । तष णं
 से अभगसेणे कुमारे पञ्चहिं चोरसण्हिं सद्धि संपरिवुडे 10
 रोयमाणे कन्दमाणे विलवमाणे विजयस्स चोरसेणावइस्स
 महया इट्ठीसक्कारसमुदणं नोहरणं करेइ । २ बहूइं लोइ-
 याइं मयकिच्चवाईं करेइ । २ केणइ कालेणं अप्पसोण जाण
 यावि होत्था । तष णं ते पञ्च चोरसयाइं अन्नया कयाइ
 अभगसेणं कुमारं सालाडवीण चोरपल्लीण महया २ चोर- 15
 सेणावइत्ताण अभिसिञ्चन्ति । तष णं से अभगसेणे कुमारे
 चोरसेणावई जाण अहम्मिण [जाव] कप्पायं गिण्हइ । तष णं
 ते जाणवया पुरिसा अभगसेणेणं चोरसेणावइणा बहुगाम-
 घायावणाहिं ताविया समाणा अन्नमन्नं सहावेन्ति । २ एवं
 वयासी । “एवं खलु, देवाणुप्पिया, अभगसेणे चोरसेणावई 20
 पुरिमतालस्स नयरस्स उत्तरिलं जणवयं बहूहिं गामघाण्हि
 [जाव] निद्धणं करेमाणे विहरइ । तं सेयं खलु, देवाणुप्पिया,
 पुरिमताले नयरे महाबलस्स रत्तो ण्यमट्ठं विन्नवित्तण ” ।
 तष णं ते जाणवया पुरिसा ण्यमट्ठं अन्नमन्नेणं पडिसुणेन्ति ।
 २ महत्थं महग्घं महरिहं रायारिहं पाहुडं गिण्हन्ति । २ 25
 जेणेव पुरिमताले नयरे तेणेव उवागये २ जेणेव महाबले

- राया तेणेव उवागष २ महाबलस्स रत्तो तं महत्थं [जाव]
पाहुडं उवणेन्ति । २ करयल° [•] अञ्जलिं कट्टु महाबलं
रायं एवं वयासी । “ एवं खलु, सामी, सालाडवोष चोर-
पल्लीष अभग्गसेणे चोरसेणावई अम्हे बहूहि गामघाण्हि य
5 [जाव] निद्धणे करेमाणे विहरइ । तं इच्छामि णं, सामी,
तुज्झं बाहुच्छायापरिग्गहिया निब्भया निरुवसग्गा सुहंसुहेणं
परिवसित्तण ” त्ति कट्टु पायवडिया पञ्जलिउडा महाबलं
रायं षयमट्ठं विन्नवेन्ति । तण णं से महाबले राया तेसिं
जणवयाणं पुरिसाणं अन्तिष षयमट्ठं सोच्चा निसम्म आ-
10 सुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडि निडाले
साहट्ट दण्डं सदावेइ । २ एवं वयासी । “ गच्छह णं तुमं,
देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, २ अभग्गसेणं
चोरसेणावई जीवग्गाहं गिण्हाहि । २ ममं उवणेहि ” ।
तण णं से दण्डे तह त्ति षयमट्ठं पडिसुणेइ । तण
णं से दण्डे बहुहि पुरिसेहि संनद्धवद्ध° [जाव] पहरणेहि
15 सद्धिं संपरिवुडे मग्गइएहिं फलएहिं [जाव] छिप्पतूरेणं वज्ज-
माणेणं महया° [जाव] उक्किट्ठ° [जाव] करेमाणे पुरिमतालं
नयरं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव सालाडवी चोरपल्ली
तेणेव पहारेत्थ गमणाए ॥

- तण णं तस्स अभग्गसेणस्स चोरसेणावइस्स चारपु-
20 रिसा इमीसे कहाए लद्धट्ठा समाणा जेणेव सालाडवी चोर-
पल्ली, जेणेव अभग्गसेणे चोरसेणावई, तेणेव उवागच्छन्ति ।
२ करयल° [जाव] एवं वयासी “ एवं खलु, देवाणुप्पिया,
पुरिमताले नयरे महाबलेणं रत्ता महाभडवडगरेणं दण्डे
आणत्ते ‘ गच्छह णं तुम्हे, देवाणुप्पिया, सालाडविं चोरपल्लिं
45 विलुम्पाहि, अभग्गसेणं चोरसेणावई जीवग्गाहं गेण्हाहि, २

ममं उवणेहि । तए णं से दण्डे महया भड्ढडगरेणं जेणेव
सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए ” ॥

तए णं से अभग्गसेणे चोरसेणावई तेसि चारपुरिसाणं
अन्तिए एयमट्ठं सोच्चा निसम्म पञ्च चोरसयाइं सद्दावेइ । २
एवं वयासी, “ एवं खलु, देवाणुप्पिया, पुरिमताले नयरे 5
महाबले [जाव] तेणेव पहारेत्थ गमणाए । तं सेयं खलु,
देवाणुप्पिया, अमहं तं दण्डं सालाडवि चोरपल्लि असंपत्ते
अन्तरा चेव पडिसेहित्तए ” । तए णं ताइं पञ्च चोरसयाइं
अभग्गसेणस्स चोरसेणावइस्स “तह”त्ति[जाव] पडिसुणेन्ति॥

तए णं से अभग्गसेणे चोरसेणावई विउलं असणं 10
पाणं खाइमं साइमं उवक्खडावेइ । २ पञ्चहिं चोरसएहिं सद्धि
ण्हाए [जाव] °पायच्छित्ते भोयणमण्डवसि तं विउलं असणं
[४] सुरं च [६] आसाएमाणे [४] विहरइ । जिमियभुत्तुत्तरागए
वि य णं समाणे आयन्ते चोक्खे परमसुइभूए पञ्चहिं चोर-
सएहिं सद्धि अल्लं चम्मं दुरुहइ । २ संनद्धवद्ध° [जाव] 15
°पहरणेहिं मग्गइएहिं [जाव] °खेणं पुब्बावरण्हकालसमयंसि
सालाडवीओ चोरपल्लीओ निग्गच्छइ [३] । विसमदुग्गगहणं
ठिए गहियभत्तपाणे तं दण्डं पडिवालेमाणे चिट्ठइ ॥

तए णं से दण्डे जेणेव अभग्गसेणे चोरसेणावई तेणेव
उवागच्छइ । २ अभग्गसेणेणं चोरसेणावइणा सद्धि संपलग्गे 20
यावि होत्था । तए णं से अभग्गसेणे चोरसेणावई तं दण्डं
खिप्पामेव हयमहिय° [जाव] पडिसेहिए ॥

तए णं से दण्डे अभग्गसेणेणं चोरसेणावइणा हय°
[जाव] पडिसेहिए समाणे अथामे अबले अवोरिए अपुरिस-
कारपरक्कमे अघारणिज्जमिति कट्ठु जेणेव पुरिमताले नयरे 25

- जेणेव महाबले राया, तेणेव उवागच्छइ । २ करयल° [०] एवं
 वयासी, “ एवं खलु, सामी, अभग्गसेणे चोरसेणावई
 विसमदुग्गगहणं ठिण गहियभत्तपाणीण । नो खलु से सका
 केणइ सुबहुषणावि आसबलेण वा हत्थिबलेण वा रहबलेण
 5 वा चाउरङ्गिणि पि [०] उरंउरेण गिणिहत्तण ” । ताहे सामेण
 य मेण य उवप्पयाणेण य विस्सम्भमाणे उवयण यावि
 होत्था । जे वि से अब्भिन्तरगा सीसगभमा, मित्तनाइनियग-
 सयणसंबन्धिपरियणं च विउलधणकणगरयणसन्तसारसावण-
 ज्जेणं भिन्दइ, अभग्गसेणस्स य चोरसेणावइस्स अभिक्खणं
 10 २ महत्थाइं महग्घाइं महरिहाइं पाहुडाइं पेसेइ, २ अभग्ग-
 सेणं चोरसेणावइं वीसम्भमाणेइ ॥

- § 20. तण णं से महाबले राया अन्नया कयाइ पुरिमताले
 नयरे णं महं महइमहालियं कूडागरसालं करेइ अणेग-
 क्खम्भसयसंनिविट्ठं पासाईयं दरिसणिज्जं । तण णं से
 15 महाबले राया अन्नया कयाइ पुरिमताले नयरे उस्सुक्कं
 [जाव] दसरत्तं पमोयं घोसावेइ । २ कोडुम्बियपुरिसे सहा-
 वेइ, २ एवं वयासी । “ गच्छह णं तुब्भे, देवाणुप्पिया,
 सालाडधीण चोरपल्लीण । तत्थ णं तुब्भे अभग्गसेणं चोर-
 सेणावइं करयल° [जाव] एवं वयासी, “ एवं खलु, देवाणु-
 20 प्पिया, पुरिमताले नयरे महाबलस्स रत्तो उस्सुक्के [जाव]
 दसरत्ते पमोण उग्घोसिण । तं किं णं देवाणुप्पिया, विउलं
 असणं [४] पुप्फवत्थमल्लालंकारं ते इहं हव्वमाणिज्जउ उदाहु
 सयमेव गच्छित्था ? ” ॥

- तण णं ते कोडुम्बियपुरिसा महाबलस्स रत्तो करयल°
 25 [जाव] पडिसुणेन्ति । २ पुरिमतालाओ नयराओ पडिनिक्ख-

मन्ति । २ नाइविकिठेहिं अद्धाणेहिं सुहेहिं वसहीपायरासेहिं
जेणेव सालाडवी चोरपल्ली तेणेव उवागच्छन्ति । २ अभग्ग-
सेणं चोरसेणावइं करयल° [जाव] एवं वयासी । “एवं खल्लु,
देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रत्तो उस्सुक्के
[जाव] उदाहु सयमेव गच्छित्था ? ” । तए णं से अभग्गसेणे 5
चोरसेणावई ते कोडुम्बियपुरिसे एवं वयासी । “ अहं णं,
देवाणुप्पिया, पुरिमतालनयरं सयमेव गच्छामि ” । ते कोडु-
म्बियपुरिसे सक्कारेइ [०] पडिविसज्जेइ ॥

तए णं से अभग्गसेणे चोरसेणावई बहूहिं मित्त°
[जाव] °परिबुडे ण्हाए [जाव] °पायच्छित्ते सव्वालंकारविभू- 10
सिष सालाडवीओ चोरपल्लीओ पडिनिकखमइ । २ जेणेव
पुरिमताले नयरे, जेणेव महाबले राया, तेणेव उवागच्छइ,
२ करयल° [०] महाबलं रायं जणं विजणं वद्धावेइ । २
महत्थं [जाव] पाहुडं उवणेइ । तए णं से महाबले राया
अभग्गसेणस्स चोरसेणावइस्स तं महत्थं [जाव] पडिच्छइ, 15
अभग्गसेणं चोरसेणावइं सक्कारेइ, संमाणेइ, पडिविसज्जेइ,
कूडागारसालं च से आवसहं दलयइ । तए णं से अभग्ग-
सेणे चोरसेणावई महाबलेणं रत्ता विसज्जिष समाणे जेणेव
कूडागारसाला तेणेव उवागच्छइ ॥

तए णं से महाबले राया कोडुम्बियपुरिसे सदावेइ । २ 20
एवं वयासी, “गच्छह णं तुब्भे, देवाणुप्पिया, विउलं असणं
पाणं खाइमं साइमं उवक्खडावेह । २ तं विउलं असणं[४]
सुरं च [६] सुवहुं पुण्फवत्थगन्धमल्लालंकारं च अभग्गसेणस्स
चोरसेणावइस्स कूडागारसालं उवणेह ” । तए णं ते कोडु-
म्बियपुरिसा करयल° [जाव] उवणेन्ति । तए णं से अभग्गसेणे 25

चोरसेणावई बहूहि मित्तनाइ° [०] सर्द्धि संपरिवुडे ण्हाण
[जाव] सव्वालंकारविभूसिण तं विउलं असणं [४] सुरं च
[६] भासाणमाणे पमत्ते विहरइ ॥

तण णं से महाबले राया कोडुम्बियपुरिसे सहावेइ ।
5 २ एवं वयासी, “गच्छह णं तुम्हे, देवाणुप्पिया, पुरिमता-
लस्स नयरस्स दुवाराइं पिहेह, अभग्गसेणं चोरसेणावईं
जीवगाहं गिण्हह, २ ममं उवणेह ” । तण णं ते कोडुम्बिय-
पुरिसा करयल° [जाव] पडिसुणेन्ति । २ पुरिमतालस्स
नयरस्स दुवाराइं पिहेन्ति । अभग्गसेणं चोरसेणावईं जीव-
10 गाहं गिण्हन्ति । २ महाबलस्स रत्तो उवणेन्ति । तण णं से
महाबले राया अभग्गसेणं चोरसेणावईं एणं विहाणेण वज्झं
आणवेइ । “ एवं खलु, गोयमा, अभग्गसेणे चोरसेणावईं
पुरापोराणाणं [जाव] विहरइ ” ॥

“ अभग्गसेणे णं, भन्ते, चोरसेणावईं कालमासे काल
15 किच्चा कहिं गच्छहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, अभग्गसेणे चोरसेणावईं सत्ततीसं वासाइं
परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सुलभिन्ने
कण समाने कालमासे कालं किच्चा इमीसे रयणप्पभाण
पुढवीण उक्कोस° [०] नेरइणसु उववज्जिहिइ । से णं तओ
20 अणन्तरं उववट्ठित्ता [०] एवं संसारो जहा पढ्मे [जाव] पुढवीण ।
तओ उवट्ठित्ता वाणारसीण नयरीण सुयरत्ताण पच्चायाहिइ ।
से णं तत्थ सुयरिण्हिं जीवियाओ ववरोविण समाने तत्थेव
वाणारसीण नयरीण सेट्ठिकुलंसि पुत्तत्ताण पच्चायाहिइ ।
से णं तत्थ उम्मुक्कबालभावे [०] एवं जहा पढ्मे [जाव]
25 अन्तं काहिइ ॥

४.

। सगडे ।

§ 21. “ जइ णं, भन्ते ” । चउत्थस्स उक्खेवो ।

“ एवं खलु, जम्बू—

तेणं कालेणं तेणं समणं साहंजणी नामं नयरी होत्था 5
रिद्धत्थिमियसमिद्धा । तीसे णं साहंजणीय बहिया उत्तर-
पुरत्थिमे दिसीभाए देवरमणे नामं उज्जाणे होत्था । तत्थ
णं अमोहस्स जक्खस्स जक्खाययणे होत्था पोराणे[०] । तत्थ
णं साहंजणीय नयरीय महचन्दे नामं राया होत्था महया°
[०] । तस्स णं महचन्दस्स रत्तो सुसेणे नामं अमच्चे होत्था 10
साममेयदण्ड°[०]°निग्गहकुसले । तत्थ णं साहंजणीय
नयरीय सुदरिसणा नामं गणिया होत्था [वण्णओ] ॥

तत्थ णं साहंजणीय नयरीय सुभदे नामं सत्थवाहे
परिवसइ अइहे [०] । तस्स णं सुभहस्स सत्थवाहस्स भहा
नामं भारिया होत्था अहीण° [०] । तस्स णं सुभहसत्थवाहस्स 15
पुत्ते भहाए भारियाए अत्तए सगडे नामं दारए होत्था
अहीण° [०] ॥

तेणं कालेणं तेणं समणं समणे भगवं महावीरे [०] ।
समोसरणं । परिसा । राया य निग्गए । धम्मो कहिओ ।
परिसा पडिगया ॥

20

तेणं कालेणं तेणं समणं समणस्स भगवओ महा-
वीरस्स जेहे अन्तेवासी [जाव] रायमग्गमोगाडे । तत्थ णं
हत्थी आसे पुरिसे[०] । तेसि च णं पुरिसाणं मज्झगए
पासइ एगं सहत्थीयं पुरिसं अवओडयबन्धणं उक्खित्त°[जाव]

घोसिज्जमाणं [०] । चिन्ता तहेव । [जाव] भगवं वागरेइ—
 “ एवं खलु, गोयमा—

- तेणं कालेणं तेणं समणं इहेव जम्बुदीवे दीवे भारहे
 वासे छगलपुरे नामं नयरे होत्था । तत्थ सीहगिरी नामं
 5 राया होत्था महया° [०] । तत्थ णं छगलपुरे नयरे छणिष
 नामं छागलिष परिवसइ अइहे [०] अहम्मिष [जाव] दुप्प-
 ङ्गियाणनन्दे । तस्स णं छणियस्स छागलियस्स बहवे अयाण
 य णलयाण य रोज्ञाण व वसभाण य ससयाण य सूयराण
 य पसयाण य सिंघाण य हरिणाण य मयूराण य महिसाण
 10 य सयबद्धाण य सहस्सबद्धाण य जूहाणि वाडगंसि संनि-
 रुद्धां चिट्ठन्ति । अन्ने य तत्थ बहवे पुरिसा दिन्नभइभत्त-
 वेयणा बहवे अष य [जाव] महिसे य सारक्खेमाणा संगोवेमाणे
 चिट्ठन्ति । अन्ने य से बहवे अयाण य [जाव] निरुद्धा चिट्ठन्ति ।
 अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे सयष य
 15 सहस्से य जीवियाओ ववरोवेन्ति । २ मंसाइं कप्पणिकप्पियाइं
 करेन्ति, २ छणियस्स छागलियस्स उवणेन्ति । अन्ने य से
 बहवे पुरिसा ताइं बहुयाइं अयमंसाइं [जाव] महिसमंसाइं
 तवणसु य कवल्लीसु य कन्दुणसु य भज्जणेसु य इङ्गालेसु य
 तलेन्ति य भज्जेन्ति य सोल्लेन्ति य । २ तओ रायमग्गंसि
 20 वित्ति कप्पेमाणा विहरन्ति । अप्पणा वि य णं से छणिष
 छागलिष तेहिं बहुविहेहिं अयमंसेहिं [जाव] महिसमंसेहिं
 सोल्लेहिं य तलिणहिं य भज्जिणहिं य सुरं च [६] आसावमाणे
 विहरइ ।

- तए णं से छणिष छागलिष षयकम्मे [०] सुबहुं पाव-
 25 कम्मं कलिकलुसं समज्जिणित्ता सत्त वाससयाइं परमाउयं

पालइत्ता कालमासे कालं किच्चा चोत्थीए पुढवीए उक्को-
सेणं दससागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

§ 22. तए णं तस्स सुभइसत्थवाहस्स भद्दा भारिया
जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमा-
वज्जन्ति । तए णं से छणिए छागलिए चोत्थीए पुढवीए 5
अणन्तरं उव्वट्ठित्ता इहेव साहजणीए सुभइस्स सत्थवाहस्स
भद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं सा
भद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं
दारगं पयाया । तए णं तं दारगं अम्मपियरो जायमेत्तं चेव
सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति, अणुपु- 10
व्वेणं सारक्खेन्ति संगोवेन्ति संवड्ढेन्ति, जहा उज्झियए, [जाव]
“जम्हा णं अम्हं इमे दारए जायमेत्ते चेव सगडस्स हेट्ठा
ठाविए, तम्हा णं होउ णं अम्हं एस दारए सगडे नामेणं”
सेसं जहा उज्झियए । सुभइे लवणसमुइे कालगए, माया वि
कालगया । से वि सयाओ गिहाओ निच्छूढे । तए णं से 15
सगडे दारए सयाओ गिहाओ निच्छूढे समाणे सिंघाडयं
[०] तहेव [जाव] सुदरिसणाए गणियाए सद्धि संपलगे
यावि होत्था ॥

तए णं से सुसेणे अमच्चे तं सगडं दारगं अन्नया
कयाइ सुदरिसणाए गणियाए गिहाओ निच्छुभावेइ । २ सुद- 20
रिसणियं गणियं अब्भिन्तरियं ठावेइ । २ सुदरिसणाए
गणियाए सद्धि उरालाई माणुस्सगाई भोगभोगाई भुञ्जमाणे
विहरइ ॥

तए णं से सगडे दारए सुदरिसणाए गिहाओ निच्छूढे
समाणे अन्नत्थ कथ वि सुइं वा [०] अलभमाणे अन्नया 25

कयाइ रहसियं सुदरिसणागेहं अणुप्पविसइ २ । सुदरिसणाए
सद्धि उरालाई भोगभोगाई भुञ्जमाणे विहरइ ॥

इमं च णं सुसेणे अमच्चे ण्हाए [जाव] °विभूसिए
मणुस्सवग्गुराए जेणेव सुदरिसणाए गणियाए गेहे तेणेव
5 उवागच्छइ । २ सगडं दारयं सुदरिसणाए गणियाए सद्धि
उरालाई भोगभोगाई भुञ्जमाणं पासइ । २ आसुरुते [जाव]
मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु सगडं
दारयं पुरिसेहिं गिण्हावेइ । २ अट्ठि °[जाव]° महियं करेइ ।
२ अवओडयवन्धणं करेइ । २ जेणेव महचन्दे राया तेणेव
10 उवागच्छइ । २ करयल° [जाव] एव वयासी । “ एवं खलु
सामी, सगडे दारए ममं अन्तेउरंसि अवरद्धं ” । तए णं से
महचन्दे राया सुसेणं अमच्चं एव वयासी । “ तुमं चेव णं,
देवाणुप्पिया, सगडस्स दारगस्स दण्डं वत्तंहि ” ॥

तए णं से सुसेणे अमच्चे महचन्देणं रत्ता अम्भणुप्पाए
15 समाणे सगडं दारयं सुदरिसणं च गणियं एषणं विहाणेणं
वज्झं आणवेइ । तं एव खलु, गोयमा, सगडे दारए पुरा-
पोराणाणं[०] पञ्चणुभवमाणे विहरइ” ।

§ 23. “सगडे णं, भन्ते, दारए कालगए कहिं गच्छि-
हिइ, कहिं उववज्जिहिइ ?” ।

20 “सगडे णं दारए, गोयमा, सत्तावन्नं वासाई परमाउयं
पालइत्ता अजेव तिभागावसेसे दिवसे एगं महं अयोमयं तत्तं
समजोइभूयं इत्थिपडिमं अवयासाविए समाणे कालमासे कालं
किञ्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ ।
से णं तओ अणन्तर उव्वट्ठित्त रायगिहे नयरे मातङ्गकुलंसि
25 जुगलत्ताए पच्चायाहिइ । तए णं तस्स दारगस्स अम्मापियरो

निव्वत्तबारसगस्स इमं एयारूखं गोण्णं नामधेज्जं करिस्सन्ति ।
‘तं होउ णं दारए सगडे नामेणं, होउ णं दारिया सुदरिसणा
नामेणं ” ।

तए णं से सगडे दारए उम्मुक्कबालभावे जोव्वण°[०]
भविस्सइ । तए णं सा सुदरिसणा वि दारिया उम्मुक्कबाल- 5
भावा जोव्वणगमणुप्पत्ता रूवेण य जोव्वणेण य लावण्णेण
य उक्किट्ठा उक्किट्ठसरीरा यावि भविस्सइ । तए णं से सगडे
दारए सुदरिसणाए रूवेण य जोव्वणेण य लावण्णेण य
मुच्छिए सुदरिसणाए सद्धि उरालाहं भोगभोगाहं भुञ्जेमाणे
विहरिस्सइ । तए णं से सगडे दारए अन्नया सयमेव कुड- 10
ग्गाहित्तं उवसंपज्जित्ताणं विहरिस्सइ । तए णं से सगडे
दारए कुडग्गाहे भविस्सइ अहम्मिए [जाव] दुप्पडियाणन्दे ।
एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता कालमासे कालं
किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने ।
संसारो तहेव [जाव] पुढवीए । से णं तओ अणन्तरं उव्व- 15
ट्ठित्ता वाणारसीए नयरीए मच्छत्ताए उववज्जिहिइ । से णं
तत्थ मच्छबन्धिएहिं वहिए तत्थेव वाणारसीए नयरीए
सट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । बोहिं । बुद्धे [०] पव्वइए
[०] सोहम्मे कण्णे [०] महाविदेहे वासे सिज्झिहिइ ॥

। बहस्सइदत्ते ।

§ 24. “ जइ णं भन्ते [०] ” । पच्चमस्स उक्खेवो ।

“ एवं खलु, जम्बू-

तेणं कालेणं तेणं समएणं कोसम्बी नामं नयरी होत्था

रिद्धत्थिमिय°[०] । बहिं चन्दोयरणे उज्जाणे । सेयवद्धे जक्खे ।

तत्थ णं कोसम्बीण नयरीण सयाणीण नामं राया होत्था महया° [०] । मियावई देवी । तस्स णं सयाणीयस्स पुत्ते
5 मियादेवीण अत्तण उदायणे नामं कुमारे होत्था अहीण [०] जुवराया । तस्स णं उदायणस्स कुमारस्स पउमावई नामं देवी होत्था ॥

तस्स णं सयाणीयस्स सोमदत्ते नामं पुरोहिण होत्था रिउव्वेय° [०] । तस्स णं सोमदत्तस्स पुरोहियस्स वसुदत्ता
10 नामं भारिया होत्था । तस्स णं सोमदत्तस्स पुत्ते वसुदत्ताण अत्तण बहस्सइदत्ते नामं दारण होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समणं समणे भगवं महावीरे [०] । समोसरणं । तेणं कालेणं तेणं समणं भगवं गोयमे तहेव [जाव] रायमग्गमोगाढे तहेव पासइ हत्थी, आसे, पुरिसमज्जे
15 पुरिसं । चिन्ता । तहेव पुच्छइ पुव्वभवं । भगवं वागरेइ । “एवं खलु, गोयमा-

तेणं कालेणं तेणं समणं इहेव जम्बुदीवे दीवे भारहे वासे सव्वओभेइ नामं नयरे होत्था रिद्धत्थिमियसमिद्धे । तत्थ णं सव्वओभेइ नयरे जियसत्तु राया । तस्स णं जिय-
20 सत्तुस्स रत्तो महेसरदत्ते नामं पुरोहिण होत्था रिउव्वेय° [जाव]° आथव्वणकुसले यावि होत्था ॥

तणं णं से महेसरदत्ते पुरोहिण जियसत्तुस्स रत्तो रज्ज-बलचिवद्धणअट्ठयाण कल्लाकल्लि एगमेगं माहणदारयं एगमेगं खत्तियदारयं एगमेगं वइस्सदारयं एगमेगं सुहदारयं गिण्हा-
25 वेइ । २ तेसिं जीवन्तयाणं चेव हियउण्डण गिण्हावेइ । २

जियसत्तुस्स रत्तो सन्तिहोमं करेइ । तए णं से महेसरदत्ते
 पुरोहिण अट्ठमीचोदसीसु दुवे माहणखत्तियवइस्ससुदे, चउण्हं
 मासाणं चत्तारि २, छण्हं मासाणं अट्ठ २, संवच्छरस्स
 सोलस २ । जाहे जाहे वि य णं जियसत्तु राया परबलेणं
 अभिभुअइ, ताहे ताहे वि य णं से महेसरदत्ते पुरोहिण 5
 अट्ठसयं माहणदारगाणं अट्ठसयं खत्तियदारगाणं अट्ठसयं
 वइस्सदारगाणं अट्ठसयं सुइदारगाणं पुरिसे गिण्हावेइ । २
 तेसिं जीवन्ताणं चेव हिययउण्डी गिण्हावेइ । २ जियसत्तुस्स
 रत्तो सन्तिहोमं करेइ । तए णं से परबले खिप्पाभेव विद्धं-
 सिज्जइ वा पडिसेहिज्जइ वा ॥ 10

§ 25. तए णं से महेसरदत्ते पुरोहिण ष्यकम्मे[०]सुबहुं
 पावकम्मं समज्जिणित्ता तीसं वाससयं परमाउयं पालइत्ता
 कालमासे कालं किच्चा पञ्चमीए पुढवीए उक्कोसेणं सत्तरस-
 सागरोवमट्ठिइए नरगे उववन्ने ॥

से णं तओ अणन्तरं उव्वट्ठित्ता इहेव कोसम्बीए नयरीए 15
 सोमदत्तस्स पुरोहियस्स वसुदत्ताए भारियाए पुत्तत्ताए
 उववन्ने । तए णं तस्स दारगस्स अम्मापियरो निव्वत्तबार-
 साहस्स इयं ष्यारूवं नामधेज्जं करेन्ति । “जम्हा णं अम्हं
 इमे दारए सोमदत्तस्स पुरोहियस्स पुत्ते वसुदत्ताए अत्तए,
 तम्हा णं होउ अम्हं दारए बहस्सइदत्ते नामेणं” । तए णं से 20
 बहस्सइदत्ते दारए पञ्चधाईपरिग्गहिण [जाव] परिवइढइ । तए
 णं से बहस्सइदत्ते उम्मुक्कबालभावे जोव्वणगमणुप्पत्त विन्नय-
 परिणयमेत्ते होत्था । से णं उदायणस्स कुमारस्स पियबाल-
 वयस्सए यावि होत्था सहजायए सहवइढियए सह पंसुकी-
 लियए ॥

तए णं से सयाणीए राया अन्नया कयाइ कालधम्मणा
 संजुते । तए णं से उदायणकुमारे बहूहिं राईसर° [जाव]
 °सत्थवाहप्पभिईहिं सद्धि संपरिवुडे रोयमाणे कन्दमाणे
 कन्दमाणे विलवमाणे सयाणीयस्स रन्नो महया इड्ढीसकार-
 5 समुदणं नीहरणं करेइ । २ बहूइं लोइयाइं मयकिच्चाइं
 करेइ । तए णं ते बहवे राईसर° [जाव] °सत्थवाह [०]
 उदायणं कुमारं महया रायाभिसेणं अभिसिञ्चन्ति । तए
 णं से उदायणे कुमारे राया जाए महया [०] ।

तए णं से बहस्सइदत्ते दारए उदायणस्स रन्नो पुरो-
 10 हियकम्मं करमाणे सव्वट्टाणेषु सव्वभूमियासु अन्तेउरे य
 दिनवियारे जाए यावि होत्था । तए णं से बहस्सइदत्ते
 पुरोहिण उदायणस्स रन्नो अन्तेउरंसि बेलासु य अवेलासु
 य काले य अकाले य राओ य विआले य पविसमाणे
 अन्नया कयाइ पउमावईए देवीए सद्धि संपलगे यावि होत्था ।
 15 पउमावईए देवीए सद्धि उरालाइं भोगभोगाइं भुञ्जमाणे
 विहरइ ॥

इमं च णं उदायणे राया ण्हाए [जाव] °विभूसिण
 जेणेव पउमावई देवी तेणेव उवागच्छइ । २ बहस्सइदत्तं
 पुरोहियं पउमावईदेवीए सद्धि उरालाइं भोगभोगाइं भुञ्जमाणं
 20 पासइ । २ आसुरुत्ते [०] तिवलियं भिउडिं निडाले साहट्टु
 बहस्सइदत्तं पुरोहियं पुरिसेहिं गिण्हावेइ [जाव] षणं
 विहाणेणं वज्झं आणाविण । एवं खलु गोयमा बहस्सइदत्ते
 पुरोहिण पुरापोराणाणं [जाव] विहरइ ” ॥

“ बहस्सइदत्ते णं, भन्ते, दारए इओ कालगए समाणे
 25 कहिं गच्छिहिइ कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, बहस्सइदत्ते णं दारए पुरोहिण चोसट्ठि
 वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे

सूलियभिन्ने कए समाणे कालमासे कालं किञ्चा इमीसे
 रयणप्पभाए पुढवीए [०] संसारो तहेव [०] पुढवी । तओ
 हत्थिणाउरे नयरे मिगत्ताए पच्चायाइस्सइ । से णं तत्थ
 वाउरिण्हिं वहिए समाणे तत्थेव हत्थिणाउरे नयरे सेट्ठिकु-
 लंसि पुत्तत्ताए [०] । बोहिं । सोहम्मे कप्पे । महाविदेहे 5
 वासे सिज्झिहिइ ॥ निक्खेवो ॥

६.

। नन्दिवद्धणे ।

§ 26. “ जइ णं, भन्ते, [०] ” छट्ठस्स उक्खेवो ।

“ एवं खलु, जम्बू-

10

तेणं कालेणं तेणं समणं महुरा नामं नयरी होत्था ।
 भण्डीरे उज्जाणे । सुदंसणे जक्खे । सिरिदामे राया ।
 बन्धुसिरी भारिया । पुत्ते नन्दिवद्धणे कुमारे अहीण° [०]
 जुवराया ।

तस्स सिरिदामस्स सुबन्धु नामं अमच्चे होत्था साम- 15
 दण्ड° [०] । तस्स णं सुबन्धुस्स अमच्चस्स बहुमित्तपुत्ते
 नामं दारए होत्था अहीण° [०] । तस्स णं सिरिदामस्स रत्तो
 चित्ते नामं अलंकारिण होत्था । सिरिदामस्स रत्तो चित्तं
 बहुविहं अलंकारियकम्मं करेमाणे सव्वट्ठाणेसु य सव्वभूमि-
 यासु य अन्तेउरे य दिन्नवियारे यावि होत्था ॥

20

तेणं कालेणं तेणं समणं सामी समोसढे । परिसा
 निग्गया । राया निग्गओ [जाव] परिसा पडिगया ॥

तेणं कालेणं तेणं समणं समणस्स जेट्ठे [जाव] राय-
 मग्गमोगाढे । तहेव हत्थी आसे पुरिसं [०] । तेसिं च णं

- पुरिसाणं मज्झगयं षणं पुरिसं पासइ [जाव] नरनारीसंप-
 रिबुडं । तए णं तं पुरिसं रायपुरिसा चच्चरंसि तत्तंसि
 अयोमयंसि समजोइभूयसीहासणंसि निवेसावेन्ति । तयाण-
 न्तरं च णं पुरिसाणं मज्झगयं बहुविहं अयकलसेहिं तत्तेहिं
 5 समजोइभूयहिं अप्पेगइया तम्बभरिषहिं, अप्पेगइया तउय-
 भरिषहिं, अप्पेगइया, सीसगभरिषहिं, अप्पेगइया कलकल-
 भरिषहिं, अप्पेगइया खारतेल्लभरिषहिं मइया २ रायाभिसे-
 षणं अभिसिञ्चावेन्ति । तयाणन्तरं च णं तत्तं अयोमयं
 समजोइभूयं अयोमयसंडासणं गहाय हारं पिण्डन्ति ।
 10 तयाणन्तरं च णं अड्ढहारं [जाव] पट्टं मउडं । चिन्ता तहेव
 [जाव] वागरेइ, “ एवं खलु, गोयमा--

- तेणं कालेणं तेणं समएणं इहेव जम्बुदीवे दीवे भारहे
 वासे सीहपुरे नामं नयरे होत्था रिद्ध” [०] । तत्थ णं
 सीहपुरे नयरे सीहरहे नामं राया होत्था । तस्स णं सीह-
 15 रहस्स रत्तो दुज्जोहणे नामं चारगपालए होत्था अहम्मिष
 [जाव] दुण्णडियाणन्दे ।

- तस्स णं दुज्जोहणस्स चारगपालगस्स इमेयारूवे चार-
 गभण्डे होत्था । बहवे अयकुण्डीओ अप्पेगइयाओ तम्बभरि-
 याओ, अप्पेगइयाओ तउयभरियाओ, अप्पेगइयाओ सीसग-
 20 भरियाओ, अप्पेगइयाओ कलकलभरियाओ, अप्पेगइयाओ
 खारतेल्लभरियाओ, अगणिकायंसि अह्हिया चिट्ठन्ति । तस्स
 णं दुज्जोहणस्स चारगपालगस्स बहवे उट्ठियाओ अप्पेगइ-
 याओ आसमुत्तभरियाओ, अप्पेगइयाओ हत्थिमुत्तभरियाओ,
 अप्पेगइयाओ गोमुत्तभरियाओ, अप्पेगइयाओ महिसमुत्त-
 25 भरियाओ, अप्पेगइयाओ उट्ठमुत्तभरियाओ, अप्पेगइयाओ

अथमुत्तभरियाओ, अप्पेगइयाओ बलमुत्तभरियाओ बहुपडि-
 पुण्णाओ चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स
 बहवे हत्थण्डुयाण य पायण्डुयाण य हडीण य नियलाण
 य संकलाण य पुआ निगरा य संनिक्खित्ता चिट्ठन्ति ।
 तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे वेणुलयाण य 5
 वेत्तलयाण य चिञ्चालयाण य छियाण य कसाण य वायरा-
 सीण य पुआ निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चार-
 गपालगस्स बहवे सिलाण य लउडाण य मोग्गराण य
 कणङ्गराण य पुआ निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स
 चारगपालस्स बहवे तन्ताण य वरत्ताण य वागुरयाण य 10
 वालयसुत्तरज्जूण य पुआ निगरा चिट्ठन्ति । तस्स णं दुज्जो-
 हणस्स चारगपालगस्स बहवे असिपत्ताण करपत्ताण य
 खुरपत्ताण य कलम्बचीरपत्ताण य पुआ निगरा चिट्ठन्ति ।
 तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे लोहखीलाण य
 कडगसक्कराण य चम्मपट्टाण य अल्लपल्लाण य पुआ निगरा 15
 चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे
 सूईण य डम्भणाण य कोट्टिलाण य पुआ निगरा चिट्ठन्ति ।
 तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे पच्छाण य
 पिप्पलाण य कुहाडाण य नहच्छेयणाण य दम्भतिणाण य
 पुआ निगरा चिट्ठन्ति ॥ 20

तए णं से दुज्जोहणे चारगपालए सीहरहस्स रत्तो बहवे
 चोरे य पारदारिण य गण्ठिमेण य रायावयारी य अणहारण
 य बालघायण य विस्सम्भघायण य जूयगरे य सण्डपटे य
 पुरिसेहिं गिण्हावेइ । २ उत्ताणए पाडेइ । २ लोहदण्डेणं मुहं
 विहाडेइ । २ अप्पेगइए तत्ततम्बं पज्जेइ, अप्पेगइए तउयं 25
 पज्जेइ, अप्पेगइए सीसगं पज्जेइ, अप्पेगइए कलकलं पज्जेइ,

- अप्पेगइए खारतेल्लं पज्जेइ, अप्पेगइयाणं तेणं चेव अभिसे-
 यगं करेइ । अप्पेगइए उत्ताणए पाडेइ, २ आसमुत्तं पज्जेइ,
 अप्पेगइए हत्थिमुत्तं पज्जेइ, [जाव] षलमुत्तं पज्जेइ । अप्पेगइए
 हेट्टामुहे पाडेइ, छडछडस्स वम्मावेइ, २ अप्पेगइए तेणं चेव
 5 ओवीलं दलयइ । अप्पेगइए हत्थण्डुयाइं वन्धावेइ, अप्पेगइए
 पायण्डुए वन्धावेइ, अप्पेगइए हडिबन्धणं करेइ, अप्पेगइए
 नियडबन्धणं करेइ, अप्पेगइए संकोडियमोडिययं करेइ,
 अप्पेगइए संकलबन्धणं करेइ, अप्पेगइए हत्थच्छिन्नए करेइ,
 [जाव] सत्थोवाडियं करेइ, अप्पेगइए वेणुलयाहि य [जाव]
 10 वायरासीहि य हणावेइ । अप्पेगइए उत्ताणए कारवेइ । २
 उरे सिलं दलावेइ, तओ लउडं छुहावेइ । २ पुरिसेहि उक्क-
 म्पावेइ, अप्पेगइए तन्तीहि य [जाव] सुत्तरज्जूहि य हत्थेसु
 पाएसु य वन्धावेइ, अगडंसि ओचूलयालगं पज्जेइ । अप्पे-
 गइए असिपत्तेहि य [जाव] कलम्बचीरपत्तेहि य पच्छावेइ । २
 15 खारतेल्लेणं अब्भिज्जावेइ । अप्पेगइए निलाडेसु य अवदूसु य
 कोप्परेसु य जाणुसु य खलुएसु य लोहकीलए य कडस-
 क्कराओ य दवावेइ, अलिए भञ्जावेइ । अप्पेगइए सुईओ
 य डम्भणाणि य हत्थङ्गुलियासु य पायङ्गुलियासु य कोट्टि-
 ल्लएहि ओउडावेइ, २ भूमिं कण्डूयावेइ । अप्पेगइए सत्थेहि
 20 य [जाव] नहच्छेयणेहि य अङ्गं पच्छावेइ, दब्भेहि य कुसेहि
 य ओल्लबद्धेहि य वेढावेइ, २ आयवंसि दलयइ, २ सुक्के
 समाणे चडचडस्स उप्पाडेइ ॥

तए णं से दुज्जोहणे चारगपालए एयकम्मे सुबहुं पाव-
 कम्मं समज्जिजणित्ता एगतीसं वाससयाइं परमाउयं पालइत्ता
 25 कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीस-
 सागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

§ 27. से णं तओ अणन्तरं उव्वट्टित्ता इहेव महराए

नयरीष सिरिदामस्स रत्तो बन्धुसिरीष देवीष कुच्छिसि
 पुत्तत्ताए उववन्ने । तए णं बन्धुसिरी नवण्हं मासाणं बहु-
 पडिपुण्णाण [जाव] दारगं पयाया । तए णं तस्स दारगस्स
 अम्मापियरो निव्वत्त बारसाहे इमं एयारूवं नामधेज्जं करेन्ति,
 ‘ होउ णं अम्हं दारगे नन्दिसेणे नामेणं ’ । तए णं से नन्दि- 5
 सेणे कुमारे पञ्चधाइपरिवुडे [जाव] परिवड्डुइ । तए णं से
 नन्दिसेणे कुमारे उम्मुक्कबालभावे [जाव] विहरइ, जोव्वण-
 गमणुप्पत्ते [०] जुवराया जाए यावि होत्था । तए णं से
 नन्दिसेणे कुमारे रज्जे य [जाव] अन्तेउरे य मुच्छिइ इच्छइ
 सिरिदामं रायं जीवियाओ ववरोवित्तए, सयमेव रज्जसिरिं 10
 कारेमाणे पालेमाणे विहरित्तए । तए णं से नन्दिसेणे कुमारे
 सिरिदामस्स रत्तो बहूणि अन्तराणि य छिद्दाणि य विव-
 राणि य पडिजागरमाणे विहरइ ॥

तए णं से नन्दिसेणे कुमारे सिरिदामस्स रत्तो अन्तर
 अलभमाणे अन्नया कयाइ चित्तं अलंकारियं सदावेइ । २ 15
 एवं वयासी । “ तुम्हे णं, देवाणुप्पिया, सिरिदामस्स रत्तो
 सव्वट्टाणेषु य सव्वभूमोसु य अन्तेउरे य दिन्नवियारे सिरि-
 दामस्स रत्तो अभिक्खणं २ अलंकारियं कम्मं करेमाणे
 विहरसि । तं णं तुमं, देवाणुप्पिया, सिरिदामस्स रत्तो अल-
 कारियं कम्मं करेमाणे गीवाए खुरं निवेसेहि । तो णं अहं 20
 तुम्हं अद्धरज्जयं करिस्सामि । तुमं अम्हेहि सद्धि उरालाहं
 भोगभोगाहं भुञ्जमाणे विहरिस्ससि ” । तए णं से चित्ते
 अलंकारिण नन्दिसेणस्स कुमारस्स एयमट्ठं पडिसुणेइ ॥

तए णं तस्स चित्तस्स अलंकारियस्स इमेयारूवे [जाव]
 समुप्पज्जित्था, “ जइ णं मम सिरिदामे राया एयमट्ठं आग- 25
 मेइ, तए णं मम न नज्जइ केणइ असुमेणं कुमरणेणं मारि-

स्सइ ” ति कट्टु भीष जेणेव सिरिदामे राया तेणेव उवाग-
 च्छइ । २ सिरिदामं रायं रहस्सियगं करयलं [०] एवं चयासी,
 “ एवं खलु सामी, नन्दिसेणे कुमारे रज्जे य [जाव] मुच्छिष
 इच्छइ तुष्मे जीवियाओ ववरोवित्ता सयमेव रज्जसिरि
 5 कारेमाणे पालेमाणे विहरित्तव ” । तण णं से सिरिदामे
 राया चित्तस्स अलंकारियस्स षयमट्ठं सोच्चा निसम्म आसु-
 रुत्त [जाव] साहट्ठु नन्दिसेणं कुमारं पुरिसेहिं गिण्हावेइ । २
 षण्णं विहाणेणं वज्जं आणवेइ । “ तं एवं खलु, गोयमा,
 नन्दिसेणे [जाव] विहरइ ” ॥

10 “ नन्दिसेणे कुमारे इओ चुए कालमासे कालं किञ्चा
 कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, नन्दिसेणे कुमारे सट्ठि वासाइं परमाउयं
 पालइत्ता कालमासे कालं किञ्चा इमीसे रयणप्पभाष पुढ-
 वोष [०], संसारो तहेव । तओ हत्थिणाउरे नयणे मच्छ-
 15 त्ताए उववज्जिहिइ । से णं तत्थ मच्छिषहिं वहिष समाणे
 तत्थेव सेट्ठिकुले [०] । वोहिं [०] । सोहम्मं कप्पे [०] । महाविदेहे
 वासे सिज्झिहिइ, वुज्झिहिइ, मुच्चिहिइ, परिनिब्बाहिइ, सब्ब-
 दुक्खाणं अन्तं करेहिइ ॥

॥ निक्खेवो ॥

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७.

। उम्बरदत्ते ।

[सत्तमस्स उक्खेवो ॥]

§ 28. तेणं कालेणं तेणं समणं पाडलसण्डे नयरे ।
 वणसण्डे नामं उज्जाणे । उम्बरदत्ते जक्खे । तत्थ णं पाड-
 25 लसण्डे नयरे सिद्धत्थे राया । तत्थ णं पाडलसण्डे नयरे

सागरदत्ते सत्थवाहे होत्था अड्डे [०] । गङ्गदत्ता भारिया ।

तस्स सागरदत्तस्स पुत्ते गङ्गदत्ताए भारियाए अत्तए उम्बर-
दत्ते नामं दारए होत्था अहीणं [जाव] °पञ्चिन्दियसरीरे॥

तेणं कालेणं तेणं समणं समणे भगवं [०] समोस-
रणं, [जाव] परिसा पडिगया ॥

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तेणं कालेणं तेणं समणं भगवं गोयमे, तहेव जेणेव
पाडलसण्डे नयरे तेणेव उवागच्छइ । २ पाडलसण्डं नयरं
पुरत्थिमिल्लेणं दुवारेणं अणुप्पविसइ । २ तत्थ णं पासइ
एगं पुरिसं कच्छुल्लं कोढियं दोउयरियं भगंदरियं अरिसिल्लं
कासिल्लं सासिल्लं मोगिलं सुयमुहसुयहत्थं सडियपाय- 10
ङ्गुलियं सडियकण्णनासियं रसियाए य पूइएण य थिविथि-
वियवणमुहकिमिउत्तयन्तपगलन्तपूयरुहिरं लालापगलन्तक-
ण्णनासं अभिक्खणं २ पूयकवले य रुहिरकवले य किमिय-
कवले य वममाणं कट्ठाइं कलुणाइं विसराइं कूयमाणं मच्छि-
याचडगरपहकरेणं अन्निज्जमाणमग्गं फुट्टहडाहडसीसं दण्डि- 15
खण्डवसणं खण्डमल्लगखण्डवडहत्थगयं गोहे २ देहंबलियाए
वित्ति कप्पेमाणं पासइ । तथा भगवं गोयमे उच्चनीयं
[जाव] अड्डइ । २ अहापज्जतं [०] गेण्हइ, पाडलसण्डाओ
पडिनिक्खमइ । २ जेणेव समणे भगवं [०] भत्तपाणं पडिदं-
सेइ समणेणं अब्भणुन्नाए समाणे [जाव] बिलमिव पन्नग- 20
भूएणं अप्पाणेणं आहारमाहारेइ, संजमेणं तवसा अप्पाणं
भावेमाणे विहरइ ॥

तए णं से भगवं गोयमे दोच्चं पि छट्टक्खमणपारण-
गंसि पढमाए पोरिसोए सज्झायं [जाव] पाडलसण्डं नयरं
दाहिणिल्लेणं दुवारेणं अणुप्पविसइ, तं चेव पुरिसं पासइ 25
कच्छुल्लं तहेव [जाव] संजमेणं तवसा [०] विहरइ ॥

तए णं से गोयमे तच्चं पि छट्ठं [०] तहेव [जाव]
पच्चत्थिमिल्लेणं दुवारेणं अणुप्पविसमाणे तं चेव पुरिसं
कच्छुल्लं [०] पासइ ॥

चोत्थं पि छट्ठं [०] उत्तरेणं [०] इमेयारूवे अज्झत्थिष
5 समुप्पन्ने, “ अहो णं इमे पुरिसे पुरापोराणाणं [जाव]
एवं वयासी । ‘ एवं खलु अहं, भन्ते, छट्ठं [जाव] रीयन्ते
जेणेव पाडलसण्डे नयरे तेणेव उवागच्छामि । २ पाडल
[०] पुरत्थिमिल्लेणं दुवारेणं पविट्ठे । तत्थ णं एगं पुरिसं
पासामि कच्छुल्लं [जाव] कप्पेमाणं । तए अहं दोच्चछट्ठ-
10 पारणगंसि दाहिणिल्लेणं दुवारेणं [०] तच्चछट्ठकखमणगंसि
पच्चत्थिमेणं, तहेव [०] । तए णं अहं चोत्थछट्ठं [०]
उत्तरदुवारेणं अणुप्पविसामि, तं चेव पुरिसं पासामि कच्छुल्लं
[जाव] वित्तिं कप्पेमाणे विहरइ । चिन्ता मम ” । पुव्वभ-
वपुच्छा । [०] वागरेइ “ एवं खलु, गोयमा—

15 तेणं कालेणं तेणं समएणं इहेव जम्बुदीवे दीवे भारहे
वासे विजयपुरे नामं नयरे होत्था रिद्धं [०] । तत्थ णं
विजयपुरे नयरे कणगरहे नामं राया होत्था । तस्स णं कण-
गरहस्स रत्तो धन्नन्तरी नामं वेज्जे होत्था अट्ठाङ्गाउव्वेयपाढए,
तं जहा कुमारभिच्चं सालागे सल्लहत्ते कायतिगिच्छा जंगोले
20 भूयविज्जा रसायणे वाजीकरणे, सिवहत्थे सुहहत्थे लहुहत्थे ॥

तए णं से धन्नन्तरी वेज्जे विजयपुरे नयरे कणगरह-
स्स रत्तो अन्तेउरे य अन्नेसिं बहूणं राईसर [जाव] सत्थ-
वाहाणं अन्नेसिं च बहूणं दुब्बलाण य गिलाणाण य वाहि-
याण य रोगियाण य अणाहाण य सणाहाण य समणाण
25 य माहणाण य भिक्खगाण य करोडियाण य कप्पडियाण
य आउराण य अप्पेगइयाणं मच्छमंसइ उवदेसेइ, अप्पेगइ-
याणं कच्छपमंसाइ, अप्पेगइयाणं गोहामंसाइ, अप्पेगइयाणं

मगरमंसाइं, अप्पेगइयाणं सुंसुमारमंसाइं, अप्पेगइयाणं अय-
मंसाइं, एवं बलयरोज्झसूयरमिगससयगोमंसमहिसमंसाइं,
अप्पेगइयाणं तित्तिरमंसाइं, अप्पेगइयाणं वट्टकलावकवोयकु-
क्कुडमयूरमंसाइं अन्नेसि च बहूणं जलयरथलयरखहयरमाईणं
मंसाइं उवदेसेइ, अप्पणा वि य णं से धन्नन्तरी वेज्जे तेहिं 5
बहूहिं मच्छमंसेहि य [जाव] मयूरमंसेहि य अन्नेहि य
बहूहिं जलयरथलयरखहयरमंसेहि य सोल्लेहि य तलि-
एहि य भज्जिएहि य सुरं च [६] आसाएमाणे विसाए-
माणे विहरइ ॥

तए णं से धन्नन्तरी वेज्जे एयकम्मे [०] सुबहुं पावं 10
कम्मं समज्जिणित्ता वत्तीसं वाससयाइं परमाउयं पालइत्ता
कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीस-
सागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

तए णं सा गङ्गदत्ता भारिया जायनिन्दुया यावि होत्था,
जाया जाया दारगा विणिहायमावज्जन्ति । तए णं तीसे 51
गङ्गदत्ताए सत्थवाहीए अन्नया कयाइ पुव्वरत्तावरत्तकाल-
समयंसि कुडुम्बजागरियं जागरमाणीए अयं अज्झत्थिए
[जाव] समुप्पन्ने । “एवं खलु अहं सागरदत्तेणं सत्थवाहेणं
सद्धिं बहूइं वासाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्ज-
माणी विहरामि, नो चेव णं अहं दारगं वा दारियं वा 20
पयामि । तं धन्नाओ णं ताओ अम्मयाओ सपुण्णाओ कय-
त्थाओ कयलक्खणाओ, सुलद्धे णं तासिं अम्मयाणं माणुस्सए
जम्मजीवियफले, जासिं मन्ने नियगकुच्छिसंभूयाइं थणदुद्ध-
लुद्धयाइं महुरसमुल्लावगाइं मम्मणपजंपियाइं थणमूलकक्ख-
देसभागं अभिसरमाणयाइं मुद्धयाइं पुणो पुणो य कोमल- 25

- कमलोवमेहिं हृत्थेहिं गिण्हिऊण उच्छङ्गनिवेसियाइं हेन्ति
समुल्लावण सुमहुरे पुणो पुणो मज्जुलप्पमणिण । अहं णं
अधन्ना अपुण्णा अकयपुण्णा एत्तो षगमवि न पत्ता । तं
सेयं खलु मम कल्लं [जाव] जलन्ते सागरदत्तं सत्थवाहं आ-
5 पुच्छित्ता सुबहुं पुप्फवत्थगन्धमल्लालंकारं गहाय बहुमि-
त्ताइनियगसयणसंबन्धिपरियणमहिलाहिं सद्धि पाडलसण्डाओ
नयराओ पडिनिक्खमिन्ता बहिया जेणेव उम्बरदत्तस्स ज-
क्खस्स जक्खाययणे तेणेव उवागच्छित्तण । तत्थ णं उम्ब-
रदत्तस्स जक्खस्स महरिहं पुप्फच्चणं करित्ता जन्नुपायव-
10 डियाण ओवायइत्तण, 'जइ णं अहं, देवाणुप्पिया, दारगं वा
दारियं वा पयामि, तो णं अहं तुभं जायं च दायं च भायं
च अक्खयनिहिं च अणुवड्ढइस्सामि ' त्ति कट्ठु ओवाइयं
आवाइणित्तण " । एवं संपेहेइ, २ कल्लं [जाव] जलन्ते
जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ । २ सागर-
दत्तं सत्थवाहं एवं वयासी, " एवं खलु अहं, देवाणुप्पिया,
15 तुब्मेहिं सद्धि [जाव] न पत्ता । तं इच्छामि णं, देवाणु-
प्पिया, तुब्मेहिं अब्भणुन्नाया [जाव] ओवाइणित्तण " ॥
तण णं से सागरदत्ते गङ्गदत्तं भारियं एवं वयासी, " ममं
पि णं, देवाणुप्पिण, एस चेव मणोरहे, कहं तुमं दारगं
दारियं वा पयाइज्जसि " । गङ्गदत्ताण भारियाण षयमट्ठं
20 अणुजाणइ ॥

- तण णं सा गङ्गदत्ता भारिया सागरदत्तसत्थवाहेणं
षयमट्ठं अब्भणुन्नाया समाणी सुबहुं पुप्फ° [जाव] महिलाहिं
सद्धि सयाओ गिहाओ पडिनिक्खमइ । २ पाडलसण्डं नयरं
मज्झमज्झेणं निग्गच्छइ । २ जेणेव पुक्खरिणी तेणेव उवा-
25 गच्छइ । २ पुक्खरिणीण तीरे सुबहुं पुप्फवत्थगन्धमल्लालं-

कारं उषणेइ, २ पुक्खरिणि ओगाहेइ, २ जलमज्जणं करेइ, २
जलकीडं करेमाणी ण्हाया कयकोउयमङ्गलपायच्छिता उल्ल-
पडसाडिया पुक्खरिणीओ पच्चुत्तरइ, २ तं पुप्फ° [०] गिण्हइ,
२ जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवाग-
च्छइ, २ उम्बरदत्तस्स जक्खस्स आलोए पणामं करेइ, २ 5
लोमहत्थं परामुसइ, उम्बरदत्तं जक्खं लोमहत्थेणं पमज्जइ, २
दग्धाराए अब्भुक्खेइ, २ पम्हल° [०] गायलट्ठी ओलूहेइ, २
सेयाइं वत्थाइं परिहेइ, २ महरिहं पुप्फारुहणं मल्लारुहणं
गन्धारुहणं चुण्णारुहणं करेइ, २ धुवं डहइ, २ जन्नुपायव-
डिया एव वयइ, “जइ णं अहं, देवाणुप्पिया, दारणं वा दा- 10
रियं वा पयामि, तो णं [०]” [जाव] ओवाइणइ । २
जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

तए णं से घन्नन्तरी वेज्जे ताओ नरयाओ अणन्तरं
उव्वट्ठिता इहेव जम्बुदीवे दीवे पाडलसण्डे नयरेगङ्गदत्ताए
भारियाए कुच्छिसि पुत्तत्ताए उववन्ने । तए णं तीसे गङ्ग- 15
दत्ताए भारियाए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे
दोहले पाउब्भूए । “घन्नाओ णं ताओ [जाव]°फले, जाओ
णं विउलं असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २
बहूहिं [जाव] परिवुडाओ तं विउलं असणं पाण खाइमं
साइमं सुरं च [६] पुप्फ° [जाव] गहाय पाडलसण्डं नयरं 20
मज्झमज्झेणं पडिनिक्खमन्ति, २ जेणेव पुक्खरिणी तेणेव
उवागच्छन्ति, २ ओगाहेन्ति, २ ण्हाया [जाव]°पायच्छिताओ
तं विउलं असणं [४] बहूहिं मित्तनाइ° [जाव] सद्धिं आसा-
यन्ति, २ दोहलं विणेन्ति” । एव संपेहेइ, २ कल्लं [जाव]
जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ । २ 25
सागरदत्तं सत्थवाहं एव वयासी, “घन्नाओ णं ताओ [जाव]

विणेन्ति, तं इच्छामि णं [जाव] विणित्तण ” । तण णं से
सागरदत्ते सत्थवाहे गङ्गदत्ताण भारियाण वयमद्वं अणुजाणइ ॥

तण णं सा गङ्गदत्ता सागरदत्तेणं सत्थवाहेणं अब्भणु-
न्नाया समाणी विउलं असण [४] उवक्खडावेइ । २ तं विउ-
५ लं असणं [४] सुरं च [६] सुबहुं पुप्फं [०] परिगिण्हावेइ ।
२ बहूहि [जाव] ण्हाया कयवलिकम्मा जेणेव उम्बरदत्तस्स
जक्खाययणे [जाव] धुवं डहेइ, जेणेव पुक्खरिणी तेणेव उ-
वागच्छइ । तण णं ताओ मित्तं [जाव] महिलाओ गङ्गदत्तं
सत्थवाहिं सव्वालंकारविभूसियं करेन्ति । तण णं सा गङ्ग-
१० दत्ता भारिया ताहिं मित्तनाईहिं अन्नाहिं बहूहिं नगरमहि-
लाहिं सद्धिं तं विउलं असणं [४] सुरं च [६] दोहलं विणे-
इ । २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडि-
गया । सा गङ्गदत्ता सत्थवाही पासत्थदोहला तं गव्भं
सुहंसुहेणं परिवहइ । तण णं सा गङ्गदत्ता भारिया नवण्हं
१५ मासाणं बहुपडिपुण्णाणं [जाव] पयाया । ठिइवडिया [जाव]
“ जम्हा णं इमे दारण उम्बरदत्तस्स जक्खस्स ओवाइयलद्धण,
तं होउ णं [०] दारण उम्बरदत्ते नामेणं ” । तण णं से
उम्बरदत्ते पञ्चधाईपरिग्गहिण [०] परिवड्ढइ ॥

तण ण से सागरदत्ते सत्थवाहे जहा विजयमित्ते [जाव]
२० कालमासे कालं किच्चा, गङ्गदत्ता वि [०] । उम्बरदत्ते
निच्छूढे जहा उज्झियए । तण णं तस्स उम्बरदत्तस्स दारगस्स
अन्नया क्याइ सरीरगंसि जमगसमगमेव सोलस रोगायङ्का
पाउब्भूया । तं जहा-सासे कासे [जाव] कोढे । तण णं से
उम्बरदत्ते दारण सोलसहिं रोगायङ्कहिं अभिभूए समाणे
२५ सडियहत्यं [जाव] विहरइ । “ एवं खलु, गोयमा, उम्बरदत्ते
पुरापोराणाण [जाव] पच्चणुभवमाणे विहरइ ” ॥

“ से णं उम्बरदत्ते कालमासे कालं किच्चा कहिं गच्छि-
हिइ. कहि उववज्जिहिइ ? ” ॥

“ गोयमा, उम्बरदत्ते दारण बावत्तरिं वासाइं परमाउयं
पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढ-
वीए नेरइयत्ताए उववन्ने । संसारो तहेव [जाव] पुढवी । 5
तओ हत्थिणाउरे नयरे कुक्कुडत्ताए पच्चायाहिइ । गोड्वि-
हिए तत्थेव हत्थिणाउरे नयरे सेट्टिकुलसि उववज्जिहिइ ।
बोहिं [०] सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ॥

॥ निक्खेवो ॥

८

10

। सोरियदत्ते ।

[अट्ठमस्स उक्खेवो ॥]

§ 29. तेणं कालेणं तेण समणं सोरियपुरं नयरं ।
सोरियवडिसगं उज्जाणं । सोरियो जक्खो । सोरियदत्ते
राया । तस्स णं सोरियपुरस्स नयरस्स बहिया उत्तरपुर- 15
त्थिमे दिसीभाए एत्थ णं एगे मच्छन्धवाडए होत्था । तत्थ
ण समुद्दत्त नामं मच्छन्धे परिवसइ अहम्मिण [जाव] दुप्प-
डियाणन्दे । तस्स णं समुद्दत्तस्स समुद्दत्ता नामं भारिया
होत्था अहीण° [०] पञ्चिन्दियसरोरा । तस्स णं समुद्दत्तस्स
पुत्त समुद्दत्ताए भारियाए अत्तए सोरियदत्ते नाम दारण 20
होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समणं सामी समोसढे. [जाव] परिसा
पडिगया ॥

तेणं कालेण तेणं समणं जेट्ठे सीसे [जाव] सोरिय-

- पुरे नयरे उच्चनीयमज्झिमाइं कुलाइं [०] अहापज्जत्तं समु-
 दाणं गहाय सोरियपुराओ नयराओ पडिनिक्खमइ । २ तस्स
 मच्छन्धवाडगस्स अदूरसामन्तेणं वोइवयमाणे महइमहा-
 लियाए महच्चपरिसाए मज्झगयं पासइ एगं पुरिसं सुक्कं
 5 भुक्खं निम्मंसं अट्टिच्चम्मावणद्धं किडिकिडियाभूयं नीलसा-
 डगनियत्थं मच्छकण्टण्णं गलए अणुलग्गेणं कट्टाइं कलु-
 णाइं विसराइं कुवेमाणं अभिक्खणं २ पूयकवले य रुहिर-
 कवले य किमिकवले य वममाणं पासइ । २ इमे अज्झत्थिए
 [५] समुप्पज्जित्था “ [०] पुरापोराणाण [जाव] विहरइ । ”
 10 एवं संपेहेइ । २ जेणेव समणे भगवं [जाव] पुव्वभवपुच्छा
 [जाव] वागरणं, “ एवं खलु गोयमा—

- तेणं कालेणं तेणं समणं इहेव जम्बुद्वीवे दीवे भारइ
 वासे नन्दिपुरे नामं नयरे होत्था । मित्ते राया । तस्स णं
 मित्तस्स रत्तो सिरीए नामं महाणसिए होत्था, अहम्मिअ
 15 [जाव] दुप्पडियाणन्दे ॥

- तस्स णं सिरीयस्स महाणसियस्स बहवे मच्छिया य
 वागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लि
 बहवे सण्हमच्छा य [जाव] पडागाइपडागे य, अए य [जाव]
 महिसे य, तित्तिरे य [जाव] मऊरे य जीवियाओ ववरोवेन्ति ।
 20 २ सिरीयस्स महाणसियस्स उवणेन्ति, अन्ने य से बहवे
 तित्तिरा य [जाव] मऊरा य पञ्जरंसि संनिरुद्धा चिट्ठन्ति,
 अन्न य बहवे पुरिसा दिन्नभइभत्तवेयणा ते बहवे तित्तिरे य
 [जाव] मऊरे य जीवियाओ चैव निप्पक्खेन्ति । २ सिरीय-
 स्स महाणसियस्स उवणेन्ति । तए णं से सिरीए महाण-
 25 सिए बहूणं जलयरथलयरखहयराणं मंसाइं कप्पणिकप्पियाइ
 करेइ, तं जहा, सण्हखण्डियाणि य वट्ठक्खण्डियाणि य

दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य
जम्भपक्काणि य वेगपक्काणि य मारुपक्काणि य कालाणि य
हेरंगाणि य महिद्वाणि य आमलरसियाणि य मुद्दियारसि-
याणि य कविट्टरसियाणि य दालिमरसियाणि य मच्छर-
सियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य 5
उवक्खडावेन्ति, अन्ने य बहवे मच्छरसे य ण्णेज्जरसे य
तित्तिररसे य [जाव] मयूररसे य अन्नं च विउलं हरिय-
सागं उवक्खडावेन्ति । २ मित्तस्स रत्तो भोयणमण्डवंसि
भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाण-
सिए तेसिं च बहूहि जलयरथलयरखहयरमंसेहिं च रसि- 10
एहि य हरियसागेहि य सोल्लेहि य तलिएहि य भज्जि-
एहि य सुरं च [६] आसाएमाणे [४] विहरइ । तए णं
सिरीए महाणसिए एयकम्मे [०] सुबहुं पावकम्मं समज्जि-
णित्ता तेत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे
कालं किच्चा छट्ठीए पुढवीए उववन्ने ॥ 15

तए णं सा समुद्दत्ता भारिया निन्दू यावि होत्था, जाया
जाया दारगा विणिहायमावज्जन्ति । जहा गह्वरत्ताए चिन्ता,
आपुच्छणा, ओवाइयं, दोहला, [जाव] दारगं पयाया, [जाव]
'जम्हा णं अम्हं इमे दारए सोरियस्स जक्खस्स ओवाइय-
लद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेणं' । तए 20
णं से सोरियदत्ते दारए पञ्चधाई° [जाव] उम्मुक्कबालभावे
विअयपरिणयमेत्ते जोव्वण° [०] होत्था ॥

तए णं से समुद्दत्ते अन्नया कयाइ कालधम्मणा सं-
जुत्ते । तए णं से सोरियदत्ते बहूहि मित्तनाइ° [०] रोय-
माणे समुद्दत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं 25
करेइ, अन्नया कयाइ सयमेव मच्छन्धमहत्तरगतं उवसंप-

ज्जित्ताणं विहरइ । तए णं से सोरियदत्ते दारए मच्छन्धे
जाए अहम्मिए [जाव] दुप्पडियाणन्दे ॥

- तए णं तस्स सोरियदत्तमच्छन्धस्स बहवे पुरिसा दिन्न-
भइ° [०] षगट्टियाहिं जउणामहानइं ओगाहेन्ति । २ बहहिं
5 दहगालणाहि य दहमलणेहि य दहमहणेहि य दहवहणेहि य
दहपवहणेहि य अयंपुलेहि य पञ्चपुलेहि य मच्छन्धलेहि य
मच्छपुच्छेहि य जम्भाहि य तिसिराहि य भिसिराहि य
धिसराहि य विसिराहि य हिल्लिरोहि य झिल्लिरोहि य
जालेहि य गलेहि य कुडपासेहि य वक्कबन्धेहि य सुत्तब-
10 न्धणेहि य वालबन्धणेहि य बहवे सण्हमच्छे [जाव] पडा-
गाइपडागे य गिण्हन्ति, षगट्टियाओ भरेन्ति, कुलं गाहेन्ति,
मच्छखलए करेन्ति, आयवंसि दलयन्ति । अन्ने य से बहवे
पुरिसा दिन्नभइभत्तवेयणा आयवतत्तएहिं सोल्लेहि य तलि-
एहि य भज्जिण्हि य रायमग्गंसि वित्ति कप्पेमाणा विहरन्ति ।
15 अप्पणा वि य णं से सोरियदत्ते बहहिं सण्हमच्छेहि य
[जाव] पडगाइपडागेहि य सोल्लेहि य भज्जिण्हि य तलि-
एहि य सुरं च [६] आसाएमाणे [४] विहरइ ॥

- तए णं तस्स सोरियदत्तस्स मच्छन्धस्स अन्नया कयाइ
ते मच्छसोल्ले य तलिए य भज्जिण्हि य आहारेमाणस्स मच्छ-
20 कण्टए गलए लग्गे यावि होत्था । तए णं से सोरियदत्त-
मच्छन्धे महयाए वेयणाए अभिभूए समाणे कोडुम्बियपुरिसे
सद्दावेइ, २ एव वयासी, “ गच्छह णं तुम्हे, देवाणुप्पिया,
सोरियपुरे नयरे सिंघाडग°[जाव]° पहेसु य महया २ सद्देणं
उग्घोसेमाणा एव वयह, “ एव खलु, देवाणुप्पिया, सोरिय-
25 दत्तस्स मच्छकण्टए गले लग्गे । तं जो णं इच्छइ वेज्जो वा

[६] सोरियमच्छियस्स मच्छकण्टयं गलाओ नीहरित्तए, तस्स णं सोरियदत्ते विउलं अत्थसंपयाणं दलयइ ” । तए णं ते कोडुम्बियपुरिसा [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा य [६] इमेयारूवं उग्घोसणं उग्घोसिज्जमाणं निसामेन्ति । २ जेणेव सोरियदत्तस्स गोहे 5 जेणेव सोरियमच्छन्धे, तेणेव उवागच्छन्ति । २ बहूहिं उप्पत्तियाहिं [४] बुद्धीहि य परिणममाणा वमणेहि य छड्डणेहि य ओवीलणेहि य कवलगाहेहि य सल्लुद्धरणेहि य विसल्लुकरणेहि य इच्छन्ति सोरियमच्छन्धे मच्छकण्टयं गलाओ नीहरित्तए, नो संचाएन्ति नीहरित्तए वा विसोहित्तए वा । 10 तए णं ते बहवे वेज्जा य [६] जाहे नो संचाएन्ति सोरियस्स मच्छकण्टगं गलाओ नीहरित्तए, ताहे सन्ता [जाव] जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया । तए णं से सोरियदत्ते मच्छन्धे पडियारनिव्विण्णे तेणं दुक्खेणं अभिभूए सुक्के [जाव] विहरइ । “एवं खलु, गोयमा, सोरिय- 15 दत्ते पुरापोराणाणं [जाव] विहरइ ” ॥

“ सोरिए णं, भन्ते, मच्छन्धे इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, सत्तरि वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०] संसारोतहेव, 20 पुढवी । हत्थिणाउरे नयरे मच्छत्ताए उववन्ने । से णं तओ मच्छिण्हिं जीवियाओ ववरोविण तत्थेव सेट्टिकुलंसि [०] बोहिं [०], सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ” ॥

९.

। देवदत्ता ।

[नवमस्स उक्खेवो ॥]

§ 30. तेणं कालेणं तेणं समणं रोहीडणं नामं नयरे
5 होत्था रिद्धं [०] पुढविवडिसणं उज्जाणे । धरणो जक्खो ।
वैसमणदत्तो राया । सिरी देवी । पूसनन्दो कुमारे जुवराया ॥

तत्थ णं रोहीडणं नयरे दत्ते नामं गाहावई परिवसइ
अड्डे [०] । कण्हसिरी भारिया । तस्स णं दत्तस्स धूया
कण्हसिरीणं अत्तया देवदत्ता नामं दारिया होत्था अहीणं
10 [जाव] उक्किट्ठा उक्किट्ठसरीरा ॥

तेणं कालेणं तेणं समणं सामी समोसडे [जाव] परिस्सा
निग्गया । तेणं कालेणं तेणं समणं जेट्ठे अन्तेवासी छट्ठ-
क्खमणं [०] तहेव [जाव] रायमग्गमोगाढे हत्थी आसे
पुरिसे पासइ । तेसि पुरिस्साणं मज्झगयं पासइ एगं इत्थियं
15 अवओडयबन्धणं उक्खित्तकण्णनासं [जाव] सूले भिज्जमाणं
पासइ । २ इमे अज्झत्थिण [०] तहेव निग्गण [जाव] एवं
वयासी “ एसा णं, भन्ते, इत्थिया पुब्बभवे का आसी ? ”

“ एवं खलु, गोयमा—

तेणं कालेणं तेणं समणं इहेव जम्बुदीवि भारहे वासे
20 सुपइट्ठे नामं नयरे होत्था रिद्धं [०] । महासेणे राया ।
तस्स णं महासेणस्स रत्तो धारिणीपामोक्खाणं देवीसहस्सं
ओरोहे यावि होत्था । तस्स णं महासेणस्स रत्तो पुत्ते
धारिणीणं देवीणं अत्तणं सीहसेणे नामं कुमारे होत्था
अहीणं [०] जुवराया ॥

25 तणं णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया

कयाइ पंच पासायवडिसयसयाइं करेन्ति अब्भुग्गय° [०] ।
 तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया
 कयाइ सामापामोक्खाण पञ्चण्हं रायवरकन्नगसयाणं ष्ण्णविवसे
 पाणिं गिण्हविंसु । पञ्चसयओ दाओ । तए णं से सीहसेणे
 कुमारे सामापामोक्खाहिं पञ्चसयाहिं देवीहिं सद्धि उप्पि° 5
 [जाव] विहरइ ॥

तए णं से महासेणे राया अन्नया कयाइ कालधम्मणा
 संजुत्ते । नीहरणं । [०] राया जाए महया° [०] ॥

तए णं से सीहसेणे राया सामाए देवीए मुच्छिए [४]
 अवसेसाओ देवीओ नो आढाइ नो परिजाणाइ, अणाढायमाणे 10
 अपरिजाणमाणे विहरइ । तए णं तासिं ष्ण्णगाणं पञ्चण्हं
 देवीसयाणं ष्ण्णाइं पञ्चमाईसयाइं इमीसे कहाए लद्धट्ठाइं
 समाणाइं, “ एवं खलु, सामी, सीहसेणे राया सामाए देवीए
 मुच्छिए [४] अम्हं धूयाओ नो आढाइ, नो परिजाणाइ,
 आणाढायमाणे अपरिजाणमाणे विहरइ । तं सेयं खलु अम्हं 15
 सामं देवि अग्गिपओगेण वा विसप्पओगेण वा सत्थप्प-
 ओगेण वा जीवियाओ ववरोविन्नए । ” एवं संपेहेन्ति ।
 २ सामाए देवीए अन्तराणि य छिदाणि य विवराणि य
 पडिजागरमाणीओ विहरन्ति ॥

तए णं सा सामा देवी इमीसे कहाए लद्धट्ठा समाणी 20
 एवं वयासी, “ एवं खलु सामी, पञ्चण्हं सवत्तीसयाणं पञ्च
 माइसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं अन्नमन्नं एवं
 वयासी, “ एवं खलु सीहसेणे [०] ” [जाव] पडिजागरमाणीओ
 विहरन्ति । तं न नज्जइ णं मम केणइ कुमरणेणं मारिस्सइ”
 त्ति कट्टु भीया [जाव] जेणेव कोवधरे तेणेव उवागच्छइ । २ 25
 ओहय° [जाव] झियाइ ॥

- तए णं से सीहसेणे राया इमीसे कहाए लद्धे समणे
 जेणेव कोवघरण, जेणेव सामा देवी, तेणेव उवागच्छइ । २
 सामं देवि ओहयं [जाव] पासइ, २ एवं वयासी, “ किं णं
 देवाणुप्पिण, ओहयं [जाव] झियासि ? ” ॥ तए णं सा सामा
 5 देवी सीहसेणेणं रत्ता एवं वुत्ता समाणी उप्फेणउप्फेणियं
 सीहसेणं रायं एवं वयासी, “ एवं खलु, सामी, मम षगूण-
 पञ्चसवत्तीसयाणं षगूणपञ्चमाइसयाणं इमीसे कहाए लद्ध-
 ट्ठाणं समाणाणं [०] अन्नमन्ने सदावेन्ति, २ एवं वयासी,
 ‘ एवं खलु सीहसेणे राया सामाए देवीए उवरि मुच्छिण
 10 अम्हं धूयाओ नो आढाइ [०] ’ [जाव] अन्तराणि य छिद्दाणि
 पडिजागरमाणोओ विहरन्ति । तं न नज्जइ [०] । भीया
 [जाव] झियामि ” ॥

- तए णं से सीहसेणे सामं देवि एवं वयासी, “ मा णं
 तुमं, देवाणुप्पिण, ओहयं [जाव] झियाहि । अहं णं तद्वा
 15 जत्तिहामि जद्वा णं तव नत्थि कत्तो वि सरीरस्स आवाहे
 पवाहे वा भविस्सइ ” त्ति कट्टु ताहि इट्ठाहि [६] समा-
 सासेइ, २ तओ पडिनिक्खमइ, २ कोडुम्बियपुरिसे सदावेइ,
 २ एवं वयासी, “ गच्छइ णं तुब्भे, देवाणुप्पिया, सुपइट्टस्स
 नयरस्स बहिया एगं महं कूडागारसालं करेइ अणेगक्खम्भ-
 20 सयसंनिविट्ठं पासादीयं [४], ममं षयमाणत्तियं पञ्चप्पिणइ ” ।
 तए णं ते कोडुम्बियपुरिसा करयलं [जाव] पडिसुणेन्ति, २
 सुपइट्टनयरस्स बहिया पञ्चत्थिमे दिसीविभाए एगं महं
 कूडागारसालं [जाव] करेन्ति अणेगक्खम्भं [०] पासादीयं [४]
 जेणेव सीहसेणे राया तेणेव उवागच्छन्ति, २ तमाणत्तिय
 25 पञ्चप्पिणन्ति ॥

तए णं से सीहसेणे राया अज्जया कयाइ षगूणगाणं
पञ्चण्हं देवीसयाणं षगूणाइं पञ्चमाइसयाइं आमन्तेइ । तए णं
तासि षगूणपञ्चदेवीसयाणं षगूणपञ्चमाइसयाइं सीहसेणेणं
रत्ना आमन्तियाइं समाणाइं सव्वालंकारविभूसियाइं जहा- 5
विभवेणं जेणेव सुपइहे नयरे, जेणेव सीहसेणे राया तेणेव
उवागच्छन्ति । तए णं से सीहसेणे राया षगूणपञ्चदेवी-
सयाणं षगूणगाणं पञ्चण्हं माइसयाणं कूडागारसालं आवासं
दलयइ ॥

तए णं से सीहसेणे राया कोडुम्बियपुरिसे सहावेइ, २
एवं वयासी, “गच्छह णं तुम्हे, देवाणुप्पिया, विउलं असणं 10
[४] उवणेह, सुबहुं पुप्फवत्थगन्धमल्लालंकारं च कूडागारसालं
साहरह य” । तए णं ते कोडुम्बियपुरिसा तहेव [जाव] साह-
रेन्ति । तए णं तासि षगूणगाणं पञ्चण्हं देवीसयाणं षगूण-
पञ्चमाइसयाइं सव्वालंकारविभूसियाइं करेन्ति, २ तं विउलं
असणं [४] सुरं च [६] आसाएमाणाइं गन्धव्वेहि य नाड- 15
एहि य उवगीयमाणाइं २ विहरन्ति ॥

तए णं से सीहसेणे राया अद्धरत्तकालसमयंसि बहूहि
पुरिसेहि सद्धि संपरिवुडे जेणेव कूडागारसाला तेणेव
उवागच्छइ, २ कूडागारसालाए दुवाराइं पिहेइ, २ कूडागार-
सालाए सव्वओ समन्ता अगणिकायं दलयइ । तए णं तासि 20
षगूणगाणं पञ्चण्हं देवीसयाणं षगूणगाइं पञ्च माइसयाइं
सीहरत्ता आलोवियाइं समाणाइं रोयमाणाइं [३] अत्ताणाइं
असरणाइं कालघम्मुणा संजुत्ताइं ॥

तए णं से सीहसेणे राया एयकम्मे [४] सुबहुं पाव-
कम्मं समज्जिणित्ता चोत्तीसं वाससयाइं परमाउयं पालइत्ता 25

- कालमासे कालं किष्वा छट्ठीष पुढवीष उक्कोसेणं बाक्कीस-
सागरोवमट्टिइषसु नेरइयत्ताए उववन्ने । से णं तओ अणन्तरं
उव्वट्टित्ता इहेव रोहीडष नयरे दत्तस्स सत्थवाहस्स कण्ह-
सिरीष भारियाए कुच्छिसि दारियत्ताए उववन्ने । तए णं
5 सा कण्हसिरी नवण्हं मासाणं [जाव] दारियं पयाया सुउमाल°
[०] सुरूवा । तए णं तीसे दारियाए अम्मापियरो निव्वत्त-
बारसाहियाए विउलं असणं [४] [जाव] मित्तनाइ° [०] नाम-
धेज्जं करेन्ति [०], '[०] तं होउ णं दारिया देवदत्ता
नामेणं ।' तए णं सा देवदत्ता दारिया पञ्चधाईपरिग्गहिया
10 [जाव] परिवड्ढइ ॥

- तए णं सा देवदत्ता दारिया उम्मुक्कबालभावा जोव्व-
णेण रुवेण लावण्णेण य [जाव] अईव उक्किट्ठा उक्किट्ठसरीरा
जाया यावि होत्था । तए णं सा देवदत्ता दारिया अन्नया
कयाइ ण्हाया [जाव] °विभूसिया बह्महिं खुज्जाहिं [जाव]°
15 परिकिखत्ता उप्पि आगासतलगंसि कणगतिदूसेणं कीलमाणी
विहरइ ॥

- इमं च णं वेसमणदत्ते राया ण्हाए [जाव] °विभूसिष
आसं दुरुहित्ता बह्महिं पुरिसेहिं सट्ठि संपरिवुडे आसवाहि-
णियाए निज्जायमाणे दत्तस्स गाहावइस्स गिहस्स अदूरसा-
20 मन्तेणं वीइवयइ । तए णं से वेसमणे राया [जाव] वीइवय-
माणे देवदत्तं दारियं उप्पि आगासतलगंसि कणगतिदूसेणं
कीलमाणि पासइ । देवदत्ताए दारियाए जोव्वणेण य लाव-
ण्णेण य [जाव] विम्हिष कोडुम्बियपुरिसे सहावेइ, २ एवं
वयासी ॥

- 25 “कस्स णं, देवाणुप्पिया, इसा दारिया, किं वा
नामधेज्जेणं ?” ॥

तद्य णं ते कोडुम्बियपुरिसा वेसमणरायं करयलं
[जाव] एवं वयासी, “एस णं, सामी, दत्तस्स सत्थवाहस्स
धूया कण्हसिरीए भारियाए असया देवदत्ता नामं दारियं
रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरोरा” ॥

तद्य णं से वेसमणे राया आसवाहिणियाओ पडिनियत्ते 5
समाणे अब्भिन्तरठाणिज्जे पुरिसे सदावेह, २ एवं वयासी,

“गच्छह णं तुम्हे, देवाणुप्पिया, दत्तस्स धूयं कण्ह-
सिरीए भारियाए अत्तयं देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो
भारियत्ताए वरेह जइ वि सा सयंरज्जसुक्का” ॥

तद्य णं ते अब्भिन्तरठाणिज्जा पुरिसा वेसमणेणं रत्ता 10
एवं वुत्ता समाणा हट्ठतुट्ठा करयलं [जाव] पडिसुणेन्ति ।
२ ण्हाया [जाव] सुद्धप्पावेसाइं [०] संपरिवुडा जेणेव
दत्तस्स गिहे तेणेव उवागच्छित्था । तद्य णं से दत्ते सत्थ-
वाहे ते पुरिसे एज्जमाणे पासइ, २ हट्ठतुट्ठं [०] आसणाओ
अब्भुट्ठेइ, २ सत्तट्ठ पयाइं पच्चुग्गए आसणेणं उवनिमन्तेइ । 15
२ ते पुरिसे आसत्थे वीसत्थे सुहासणवरगए एवं वयासी ।

“संदिसन्तु णं, देवाणुप्पिया, किं आगमणप्पओयणं ?” ।

तद्य णं ते रायपुरिसा दत्तं सत्थवाहं एवं वयासी,
“अग्गे णं, देवाणुप्पिया, तव धूयं कण्हसिरीए अत्तयं दारियं
पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेमो । तं जइ णं जाणासि, 20
देवाणुप्पिया, जुत्तं वा पत्तं वा सलाहणिज्जं वा, सरिसो वा
संजोगो, दिज्जउ णं देवदत्ता भारिया पूसनन्दिस्स जुवरन्नो ।
भण, देवाणुप्पिया, किं दलयामो सुक्कं ?” ॥

तद्य णं से दत्ते अब्भिन्तरठाणिज्जे पुरिसे एवं वयासी,
“एयं चेव, देवाणुप्पिया, मम सुक्कं, जं वेसमणे राया 25
मम दारियानिमित्तेणं अणुगिण्हइ” ॥

ते ठाणिज्जपुरिसे विउलेणं पुण्णवत्थगन्धमल्लालंकारेणं
सकारेइ, २ पडिविसज्जेइ । तए णं ते ठाणिज्जपुरिसा जेणेव
वेसमणे राया तेणेव उवागच्छन्ति, २ वेसमणस्स रत्तो
वयमट्ठं निवेदेन्ति ॥

- 5 तए णं से दत्ते गाहावई अन्नया कयाइ सोभणंसि
तिहिकरणदिवसनक्खत्तमुहुत्तंसि विउलं असणं [४] उवक्ख-
डावेइ, २ मित्तनाइ° [०] आमन्तेइ, ण्हाए [जाव] °पायच्छित्ते
सुहासणवरगए तेणं मित्त° [०] सद्धिं संपरिवुडे तं विउलं
असणं [४] आसावमाणे विहरइ । जिमियभुत्तुत्तरागए [०]
10 आयन्ते [३] तं मित्तनाइनियग° [०] विउलगन्धपुण्ण° [जाव]
°अलंकारेणं सकारेइ, २ देवदत्तं दारियं ण्हायं [जाव]
विभूसियसरीरं पुरिससहस्सवाहिणीयं सीयं दुरुहेइ, २
सुबहुमित्त° [जाव] सद्धिं संपरिवुडे सव्विड्ढीए [जाव] °नाइ-
यरवेणं रोहीडयं नयरं मज्झमज्झेणं जेणेव वेसमणरत्तो गिहे
15 जेणेव वेसमणे राया तेणेव उवागच्छइ, २ करयल° [जाव]
वद्धावेइ, २ वेसमणस्स रत्तो देवदत्तं दारियं उवणेइ ॥

- तए णं से वेसमणे राया देवदत्तं दारियं उवणीयं
पासइ, २ हट्ठुट्ठ° [०] विउलं असणं [४] उवक्खडावेइ,
२ मित्तनाइ° [०] आमन्तेइ [जाव] सकारेइ, २ पूसनन्दि-
20 कुमारं देवदत्तं च दारियं पट्ठयं दुरुहेइ, २ सेयापीएहिं कल-
सेहिं मज्जावेइ, २ वरनेवत्थाइं करेइ, अग्गिहोमं करेइ, २
पूसनन्दि कुमारं देवदत्ताए दारियाए पाणिं गिण्हावेइ । तए
णं से वेसमणे राया पूसनन्दिकुमारस्स देवदत्तं दारियं
सव्विड्ढीए [जाव] °रवेणं महया इड्ढीसकारसमुदणं पाणि-
25 ग्गहणं कारेइ, २ देवदत्ताए दारियाए अम्मापियरो मित्त°

[जाव] °परियणं च विउलेणं असणं [०] वत्थगन्धमल्लालं-
कारेण य सक्कारेइ संमाणेइ [जाव] पडिविसज्जेइ । तए णं
से पूसनन्दी कुमारे देवदत्ताए सद्धि उप्पि पासायं [०]
फुट्टमाणेहिं मुइक्कमत्थएहिं बत्तीसइवद्धं [०] उवगिज्जमाणे
[जाव] विहरइ ॥

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तए णं से वेसमणे राया अन्नया कयाइ कालधम्मणा
संजुत्ते । नीहरणं । [जाव] राया जाए ॥

तए णं से पूसनन्दी राया सिरीए देवीए मायाभत्तए
यावि होत्था । कल्लाकल्लि जेणेव सिरी देवी तेणेव उवा-
गच्छइ, २ सिरीए देवीए पायवडणं करेइ, २ सयपागसह- 10
स्सपागेहिं तेल्लेहिं अब्भिङ्गावेइ अट्टिसुहाए मंससुहाए तथा-
सुहाए रोमसुहाए । चउव्विहाए संवाहणाए संवाहावेइ, २
सुरभिणा गन्धवट्टणं उव्वट्टावेइ, २ तिहिं उदएहिं मज्जावेइ,
तं जहा, उसिणोदणं सीओदणं गन्धोदणं, २ विउलं
असणं भोयावेइ, २ सिरीए देवीए ण्हायाए [जाव] °पाय- 15
च्छित्ताए जिमियभुत्तुत्तरागयाए तए णं पच्छा ण्हाइ वा भुञ्जइ
वा, उरालाई माणुस्सगाई भोगभोगाई भुञ्जमाणे विहरइ ॥

तए णं तीसे देवदत्ताए देवीए अन्नया कयाइ पुव्व-
रत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणीए इमेयारूढे
अज्झत्थिए [५] समुप्पन्ने, “ एवं खलु पूसनन्दी राया सिरीए
देवीए माइभत्ते [जाव] विहरइ । तं एणं वक्खेवेणं नो 20
संचापमि अहं पूसनन्दिणा रत्ता सद्धि उरालाई [०] भुञ्ज-
माणी विहरित्तए । तं सेयं खलु मम सिरिं देविं अग्गिप-
ओगेण वा विसप्पओगेण वा मन्तप्पओगेण वा जीवियाओ
ववरोवित्तए । २ पूसनन्दिणा रत्ता सद्धि उरालाई भोगभोगाई
भुञ्जमाणीए विहरित्तए ” । एवं संपेहेइ । २ सिरीए
देवीए अन्तराणि य [३] पडिजागरमाणी विहरइ ॥

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तए णं सा सिरी देवी अन्नया कयाइ मज्जाइया विर-
 हियसयणिज्जंसि सुहपसुत्ता जाया यावि होत्था । इमं च
 णं देवदत्ता देवी जेणेव सिरी देवी तेणेव उवागच्छइ । २
 मज्जाइयं विरहियसयणिज्जंसि सुहपसुत्तं पासइ, २ विसालोयं
 ५ करेइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ लोहदण्डं
 परामुसइ, २ लोहदण्डं तावेइ, २ तत्तं समजोइभूयं फुल्लकिं-
 सुयसमाणं संडासणं गहाय जेणेव सिरी देवी तेणेव उवा-
 गच्छइ, २ सिरीए देवीए अवाणंसि पक्खिवइ । तए णं सा
 १० सिरी देवी महया महया सहेणं आरसित्ता कालधम्मणा
 संजुत्ता ॥

तए णं तीसे सिरीए देवीए दासचेडीओ आरसियसहे
 सोच्चा निसम्म जेणेव सिरी देवी तेणेव उवागच्छन्ति । २
 देवदत्तं देविं तओ अवक्कममाणिं पासन्ति । २ जेणेव सिरी
 १५ देवी तेणेव उवागच्छन्ति । २ सिरिं देविं निप्पाणं निच्चेट्टं
 जीवियविप्पजटं पासन्ति । २ हा हा अहो अकज्जमिति कट्टु
 रोयमाणीओ कन्दमाणीओ विलवमाणीओ जेणेव पूसनन्दी
 राया तेणेव उवागच्छन्ति । २ पूसनन्दि रायं एवं बयासी,
 “एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले
 चेव जीवियाओ ववरोविया ।” तए णं से पूसनन्दी राया
 २० तासिं दासचेडीणं अन्तिए षयमट्टं सोच्चा निसम्म महया
 माइसोएणं अण्फुन्ने समाणे परसुनियत्ते विव चम्पगवर-
 णायवे धस त्ति धरणीयलंसि सब्वङ्गेहिं संनिवडिण ॥

तए णं से पूसनन्दी राया मुहुत्तन्तरेण आसत्थे वीसत्थे
 समाणे बह्वहिं राईसर°[जाव]°सत्थवाहेहिं मित्त°[जाव]°
 २५ परियणेण सद्धिं रोयमाणे [३] सिरीए देवीए महया इइहीए

नीहरणं करेइ । २ आसुइते [४] देवदत्तं देवि पुरिसेहिं गि-
ण्हावेइ, तेणं विहाणेणं वज्झं आणवेइ ॥

“ तं एवं खलु, गोयमा, देवदत्ता देवी पुरापोराणां
[०] विहरइ ” ॥

“ देवदत्ता णं, भन्ते, देवी इओ कालमासे कालं किच्चा 5
कहिं गमिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, असीइं वासाइं परमाउयं पालइत्ता कालमासे
कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उव-
वन्ना । संसारो । वणस्सइ° [०] । तओ अणन्तरं उव्वट्ठित्ता
गङ्गपुरे नयरे सेट्ठिकुल° [०] बोहिं [०] सोहम्मे [०] महा- 10
विदेहे वासे सिज्झिहिइ ॥

१०.

। अञ्जू ।

“ जइ णं, भन्ते [०] ” [दसमस्स उक्खेवो ॥]

“ एवं खलु, जम्बू —

15

तेणं कालेणं तेणं समएणं वद्धमाणपुरे नामं नयरे होत्था ।
विजयवद्धमाणे उज्जाणे । माणिभदे जक्खे । विजयमित्ते
राया । तत्थ णं धणदेवे नामं सत्थवाहे होत्था अइडे [०] ।
पियङ्गू नामं भारिया । अञ्जू दारिया [जाव] °सरोरा । समो-
सरणं । परिता [जाव] पडिगया ॥

20

तेणं कालेणं तेणं समएणं जेट्ठे [जाव] अडमाणे [जाव]
मित्तस्स रत्तो गिहस्स असोगवणियाए अदूरसामन्तेणं वीइ-
वयमाणे पासइ एगं इत्थियं सुक्कं भुक्खं निम्मंसं किडि-
किडियाभूयं अट्ठिचम्मावणद्धं नीलसाडगनियत्थं कट्ठाइं

कलुणां विसरां कुवमाणं पासइ । [०] चिन्ता तहेव ।
[जाव] एवं वयासी, “सा णं, भन्ते इत्थिया पुव्वभब्बे के
आसी ?” ।

वागरणं । “एवं खलु गोयमा—

- 5 तेणं कालेणं तेणं समवणं इहेव जम्बुद्वीवे दीवे भारहे
वासे इन्दपुरे नामं नयरे होत्था । तत्थ णं इन्ददत्ते राया ।
पुढवोसिरी नामं गणिया होत्था । [वण्णओ] । तए णं
सा पुढवोसिरी गणिया इन्दपुरे नयरे बहवे राईसर° [जाव]
°प्पभिईओ बहूहि चुण्णप्पओगेहि य [जाव] अभिओगेत्ता
10 उरालां माणुस्सगां भोगभोगां भुञ्जमाणी विहरइ ॥

- तए णं सा पुढवोसिरी गणिया एयकम्मा [४] सुबहुं
[०] समज्जिणित्ता पणतीसं वाससयां परमाउयं पालइत्ता
कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं [०] नेर-
इयत्ताए उववन्ना । सा णं तओ अणन्तरं उव्वट्ठित्ता इहेव
15 वद्धमाणपुरे नयरे धणदेवस्स सत्थवाहस्स पिगङ्गुभारियाए
कुच्छिंसि दारियत्ताए उववन्ना । तए णं सा पियङ्गुभारिया
नवण्हं मासाणं [०] दारियं पयाया । नामं अञ्जुसिरी । सेसं
जहा देवदत्ताए ॥

- तए णं से विजए राया आसवाह° [०] जहा वेसमणदत्ते
20 तहा, अञ्जुं पासइ, नवरं अप्पणो अट्ठाए वरेइ, जहा तेयली,
[जाव] अञ्जुए भारियाए सद्धि उप्पि [जाव] विहरइ ॥

- तए णं तीसे अञ्जुए देवीए अन्नया कयाइ जोणिसूले
पाउब्भूए गावि होत्था । तए णं से विजए राया कोडुम्बिय-
पुरिसे सहावेइ, २ एवं वयासी, “गच्छइ णं, देवाणुप्पिया,
25 वद्धमाणपुरे नयरे सिंघाडग° [जाव] एवं वयह, “एवं खलु,

देवानुप्पिया, विजयस्स रत्तो अञ्जु देवीए जोणिसूले पाउ-
भूए । जो णं इत्थ वेज्जो वा [६] ” [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा वा [६] इमं एयारूवं सोच्चा
निसम्म जेणेव विजए राया तेणेव उवागच्छन्ति । २ उप्प-
त्तियाहिं [४] परिणामेमाणा इच्छन्ति अञ्जु देवीए जोणि- 5
सूलं उवसामित्तए, नो संचाएन्ति उवसामित्तए । तए णं ते
बहवे वेज्जा य [६] जाहे नो संचाएन्ति अञ्जु देवीए जो-
णिसूलं उवसामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव
दिसि पाउभूया तामेव दिसि पडिगया । तए णं सा अञ्जु
देवी ताए वेयणाए अभिभूया समाणी सुक्का भुक्खा निम्मंसा 10
कट्ठाइं कलुणाइं विसराइं विलवइ । एवं खलु, गोयमा, अञ्जु
देवी पुरापोराणाणं [जाव] विहरइ ” ॥

“ अञ्जु णं, भन्ते, देवी इओ कालमासे कालं किच्चा
कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, अञ्जु णं देवी नवइं वासाइं परमाउयं पाल- 15
इत्ता कालमासे कालं किच्चा इमोसे रयणप्पभाए पुढवीए
नेरइयत्ताए उववज्जिहिइ । एवं संसारो जहा पढमे तहा नेयव्वं
[जाव] वणस्सइ ” [०] । सा णं तओ अणन्तरं उव्वट्ठित्ता
सव्वओभदे नयरे मयूरत्ताए पच्चायाहिइ । से णं तत्थ
साउणिणहिं वहिए समाणे तत्थेव सव्वओभदे नयरे सेट्ठि- 20
कुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कवाल-
भावे तहारूवाणं थेराणं [०] केवलं बोहिं वुज्झिहिइ । पव्व-
ज्जा । सोहम्मे ॥ ”

“ से णं ताओ देवलोगाओ आउक्खएणं कहिं गच्छि-
हिइ, कहिं उववज्जिहिइ ? ” ॥

“ गायमा महाविदेहे जहा पढमे [जाव] सिज्जिदिह [जाव]
अन्तं काहिह ।

एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं दुहविवा-
गाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ” ॥

“ सेवं, भन्ते, सेवं, भन्ते ” ॥

॥ पढमो सुयक्खंधो समतो ॥

। सुहविवागे णामं दोच्चे सुयक्खन्धे ।

१.

। सुबाहू ।

तेणं कालेणं तेणं समणं रायगिहे नयरे । गुणसिलए
चेइए । सुहम्मे समोसढे । जम्बू [जाव] पज्जुवासमाणे एवं
वयासी, “ जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवा-
गाणं अयमट्ठे पन्नत्ते, सुहविवागाणं, भन्ते, समणेणं [जाव]
संपत्तेणं के अट्ठे पन्नत्ते ? ” ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी,
“ एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं
दस अज्झयणा पन्नत्ता । तं जहा,

सुबाहू भदनन्दी य सुजाए य सुवासवे ।

तहेव जिणदासे य धवणई य महब्बले ।

भदनन्दी महच्चन्दे वरदत्ते तहेव य ” ॥

“ जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं सुहविवागाणं
दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, अज्झयणस्स
सुहविवागाणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ? ” ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी,

“एवं खलु, जम्बू—

तेणं कालेणं तेणं समणं हत्थिसीसे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं हत्थिसीसस्स बहिया उत्तरपुरत्थिमे दिसीमाए एत्थ णं पुप्फकरण्डए नामं उज्जाणे होत्था स-
व्वोउय° [०] । तत्थ णं कयवणमालपियस्स जक्खस्स जक्खा-
ययणे होत्था दिव्वे [०] । तत्थ णं हत्थिसीसे नयरे अदीण-
सत्तू नामं राया होत्था महया° [०] । तस्स णं अदीणसत्तुस्स
रत्तो धारिणीपामोक्खा देवीसहस्सं ओरोहे यावि होत्था ॥

तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिस-
गंसि वासघरंसि सीहं सुमिणे पासइ, जहा मेहस्स जम्मणं तहा
आणियव्वं [जाव] सुबाहुकुमारे । अलंभोगसमत्थं वा जाणन्ति,
२ अम्मापियरो पञ्च पासायवडिसगसयाइं कारवेन्ति अब्भु-
ग्गय° [०] भवणं, एवं जहा महाबलस्स रत्तो नवरं पुप्फचूला-
पामोक्खाणं पञ्चण्हं रायवरकन्नयसयाणं एगदिवसेणं पाणि
गिण्हावेन्ति । तहेव पञ्चसइओ दाओ, [जाव] उप्पि पासा-
यवरगए फुट्टमाणेहिं [जाव] विहरइ ॥

तेणं कालेणं तेणं समणं समणे भगवं महावीरे समो-
सढे । परिसा निग्गया । अदीणसत्तू, जहा कूणिओ निग्गओ ।
सुबाहू वि जहा जमाली तहा रहेणं निग्गए, [जाव] धम्मो
कहिओ । रायपरिसा गया ॥

तए णं से सुबाहुकुमारे समणस्स भगवओ [०] अन्तिए
धम्मं सोच्चा निसम्म हट्टतुट्टे उट्ठाए उट्ठेइ, [जाव] एवं
वयासी, “सहहामि णं, भन्ते, निग्गन्थं पावयणं । जहा णं
देवाणुप्पियाणं अन्तिए बहवे राईसर° [जाव] अहं णं देवा-

णुप्पियाणं अन्तिष पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जामि ” ।

“अहासुहं, मा पडिवन्धं करेह ” ॥

तए णं से सुबाहू समणस्स [०] पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जइ । २ तमेव [०] दुरुहइ, २ जामेव [०] ॥

तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी ईन्दभूई [जाव] एवं वयासी, “अहो णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे कन्ते कन्तरूवे पिए पियरूवे मणुत्ते २ मणामे २ सोमे २ सुभगे २ पियदंसणे सुरूवे । बहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे [५] सोमे [४] । साहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे [५] [जाव] सुरूवे । सुबाहुणा, भन्ते, कुमारेणं इमा एयारूवा उराला माणुस्सरिद्धी किन्ना लद्धा, किन्ना पत्ता, किन्ना अभिसमन्नागया ? के वा एस आसी पुव्वभवे ? ”

“एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं धम्मघोसा नामं थेरा जाइ-संपन्ना [जाव] पञ्चहि समणसएहिं सद्धि संपरिवुडा पुव्वाणु-पुर्व्वि चरमाणा गामाणुगामं दूइज्जमाणा जेणेव हत्थिणाउरे नयरे, जेणेव सहसम्भवणे उज्जाणे, तेणेव उवागच्छन्ति, २ अहापडिरूवं उग्गहं उग्गिणिहत्ता संजमेणं तवसा अप्पाणं भावेमाणा विहरन्ति ॥

तेणं कालेणं तेणं समएणं धम्मघोसाणं थेराणं अन्ते-वासी सुदत्ते नामं अणगारे उराले [जाव]° लेस्से मासंमासेणं खममाणे विहरइ । तए णं से सुदत्ते अणगारे मासक्खमण-पारणगंसि पढमाए पोरिसीए सज्झायं करेइ, जहा गोयम-

आमी तहेव, धम्मघोसे थेरे आपुच्छइ, [जाव] अडमाणे सुमु-
हस्स गाहावइस्स गेहे अणुपविट्ठे ॥

तए णं से सुमुहे गाहावई सुदत्तं अणगारं षज्जमाणं
पासइ, २ द्दुत्तुहे आसणाओ अब्भुट्ठेइ, २ पायविटाओ पच्चो-
रुहइ, २ पाउयाओ ओमुयइ, २ षगसाडियं उत्तरासङ्गं
करेइ, २ सुदत्तं अणगारं सत्तट्ठ पयाई अणुगच्छइ, २
तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २ वन्दइ नमंसइ, २
जेणेव भत्तघरे तेणेव उवागच्छइ, २ सयहत्थेणं विउलेणं
असणपाणेणं पडिलाभिस्सामोति तुट्ठे [०] ॥

तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं [०]
तिविहेणं तिकरणसुद्धेणं सुदत्ते अणगारे पडिलाभिष समाणे
संसारे परित्तीकष, मणुस्साउए निबद्धे, गेहंसि य से इमाई
पञ्च दिव्वाई पाउब्भूयाई । तं जहा-वसुद्धारा बुद्धा दसद्धवणे
कुसुमे निवाडिए, चेलुकखेवे कष, आहयाओ देवदुन्दुभीओ
अन्तरा वि य णं आगासे अहो दाणं अहो दाणं घुट्ठे ।
हत्थिणाउरे सिंघाडग [जाव] पहेसु बहुजणो अन्नमन्नस्स एवं
आइक्खइ [४], “ धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई [५]
[जाव] तं धन्ने णं, देवाणुप्पिया, गाहावई ” ॥

तए णं से सुमुहे गाहावई बहूई वाससयाई आउयं पाल-
यित्ता कालमासे कालं किच्चा इहेव हत्थिसीसे नयरे अदी-
णसत्तुस्स रत्तो धारिणीए देवीए कुच्छिसि पुत्तत्ताए उववन्ने ।
तए णं सा धारिणी देवी सयणिज्जंसि सुत्तजागरा २
ओहीरमाणी २ तहेव सीहं पासइ, सेसं तं चेव [जाव]
उप्पि पासाए विहरइ । तं षयं खलु, गोयमा, सुबाहुणा
इमा षयारूवा माणुस्सरिद्धी लद्धा पत्ता अभिसमन्नागया ” ॥

“पभू णं भन्ते, सुबाहुकुमारे देवाणुप्पियाणं अन्तिष मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तए ?” ॥

“हन्ता, पभू” ।

तए णं से भगवं गोयमे समणं भगवं [०] वन्दइ नमं-
सइ । २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । तए णं
से समणे भगवं महावीरे अन्नया कयाइ हत्थिसोसाओ नय-
राओ पुप्फगउज्जाणाओ कयवणमालजक्खाययणाओ पडि-
निक्खमइ २ बहिया जणवयविहारं विहरइ । तए णं से
सुबाहुकुमारे समणोवासए जाए अभिगयजीवाजीवे [जाव]
पडिलामेमाणे विहरइ ॥

तए णं से सुबाहुकुमारे अन्नया कयाइ चाउइसट्ट-
मुहिट्टपुण्णमासिणीसु जेणेव पोसहसाला तेणेव उवागच्छइ,
२ पोसहसालं पमज्जइ, उच्चारपासवणभूमि पडिलेहेइ, २
दब्भसंधारणं संथरइ, २ दब्भसंधारं दुरुहइ, २ अट्टमभत्तं
पगिण्हइ, २ पोसहसालाए पोसहिण अट्टमभत्तए पोसहं पडि-
जागरमाणे विहरइ ॥

तए णं तस्स सुबाहुस्स कुमारस्स पुव्वरत्तावरत्तकाल-
समयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिष
[५] “धन्ना णं ते गामागरनगर°[जाव]°संनिवेसा जत्थ
णं समणे भगवं महावीरे [जाव] विहरइ । धन्ना णं ते राई-
सरतलवर[०] जे णं समणस्स भगवओ महावीरस्स अन्तिष
मुण्डा [जाव] पव्वयन्ति । धन्ना णं ते राईसरतलवर° [०]
जे णं समणस्स भगवओ महावीरस्स अन्तिष पञ्चाणुव्वइयं
[जाव] गिहिधम्मं पडिवज्जन्ति । धन्ना णं ते राईसर° [जाव]
जे णं समणस्स भगवओ महावीरस्स अन्तिष धम्मं सुणेन्ति ।

तं जइ णं समणे भगवं महावीरे पुब्बाणुपुब्बि चरमाणे गामा-
णुगामं दूइज्जमाणे इहमागच्छिज्जा [जाव] विहरिज्जा, तए
णं अहं समणस्स भगवओ अन्तिए मुण्डे भवित्ता [जाव]
पव्वएज्जा ” ॥

तए णं समणे भगवं महावीरे सुबाहुस्स कुमारस्स इमं
एयारूवं अज्झत्थियं [जाव] वियाणित्ता पुब्बाणुपुब्बि [जाव]
दूइज्जमाणे जेणेव हत्थिसीसे नयरे जेणेव पुप्फगउज्जाणे
जेणेव कयवणमालपियस्स जक्खस्स जक्खाययणे तेणेव
उवागच्छइ, २ अहापडिरूवं उग्गहं गिण्हित्ता संजमेणं तवत्ता
अप्पाणं भावेमाणे विहरइ । परिस्ता राया निग्गया । तए णं
तस्स सुबाहुस्स कुमारस्स [०] तं महया, जहा पढमं तहा
निग्गओ । धम्मो कहिओ । परिस्ता राया पडिगया ॥

तए णं से सुबाहुकुमारे समणस्स भगवओ महावीरस्स
अन्तिए धम्मं सोच्चा निसम्म हट्ठुट्ठं [०] जहा मेहे तहा
अम्मापियरो आपुच्छइ । निक्खमणाभिसेओ तहेव [जाव]
अणगारे जाए इरियासमिए [जाव]°बम्भयारी । तए णं
से सुबाहु अणगारे समणस्स भगवओ महावीरस्स तहा-
रूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस्स अङ्गाइं
अहिज्जइ, २ बहूहिं चउत्थच्छट्ठमं [०] तवोवहाणेहिं अप्पाणं
भावित्ता बहूइं वासाइं सामण्णपरियागं पाउणित्ता मासियाए
संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेइत्ता
आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे
कप्पे देवत्ताए उववन्ने ॥

से णं ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइ-
क्खएणं अणन्तरं चयं चइत्ता माणुस्सं विग्गहं लहिहिइ, २

केवलं बोहिं बुज्झिहिइ, २ तहारुवाणं थेराणं अन्तिप मुण्डे
 [जाव] पव्वइस्सइ । से णं तत्थ बहूइं वासाइं सामण्णं पाउ-
 णिहिइ । आलोइयपडिक्कन्ते समाहिपत्ते कालगए सणंकुमारे
 कण्णे देवत्ताए उववत्ते । से णं ताओ देवलोगाओ [०] माणु-
 स्सं । पव्वज्जा । बम्भलोए । माणुस्सं । तओ महासुक्के ।
 तओ माणुस्सं । तओ आणए । तओ माणुस्सं । तओ आरणे ।
 तओ माणुस्सं । सव्वट्ठसिद्धे । से णं तओ अणन्तरे उव्व-
 ट्ठित्ता महाविदेहे वासे जाइं अट्ठाइं [०] जहा दढपट्ठे [०] सिज्झिहिइ
 [५] । “एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवा-
 गाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ” ॥

२.

दोच्चस्स उक्खेवो ॥

तेणं कालेणं तेणं समण्णं उसभपुरे नयरे । धूमकरण्डे
 उज्जाणे । धन्नो जक्खो । धणावहो राया । सरस्सई देवो ।
 सुमिणदंसणं कइणं जम्मणं बालत्तणं कलाओ य, जोव्वणं
 पाणिग्गहणं दाओ पासाय भोगा य जहा सुबाहुस्स । नवरं
 भइनन्दी कुमारे । सिरिदेवीपामोक्खाणं पञ्चसयाणं । सामी-
 स्समोरणं । सावगधम्मं । पुव्वभवपुच्छा ॥ महाविदेहे वासे
 पुण्डरीकिणो नयरी । विजयए कुमारे । जुगबाहू तित्थयरे
 पडिलाभिए । मणुस्साउए निबद्धे । इहं उप्पत्ते । सेसं जहा
 सुबाहुस्स [जाव] महाविदेहे वासे सिज्झिहिइ [५] ॥

३.

तच्चस्स उक्खेवो ।

वीरपुरं नयरं । मणोरमं उज्जाणं । वीरकण्हमित्ते
 राया । सिरी देवी । सुजाए कुमारे । बलसिरोपामोक्खा

पञ्चसयकन्ना । सामीसमोसरणं । पुव्वभवपुच्छा ॥ उसुयारे
नयरे । उसभदत्ते गाहावई । पुप्फदत्ते अणगारे पडिलाभिष ।
मणुस्साउप निबद्धे । इह उप्पन्ने [जाव] महाविदेहे वासे
सिज्झिहिइ [५] ॥

४.

5

चउत्थस्स उक्खेवो ॥

विजयपुरं नयरं । नन्दणवणं उज्जाणं । असोगो जक्खो ।
वासवदत्ते राया । कण्हा देवी । सुवासवे कुमारे । भद्दापा-
मोक्खणं पञ्चसयाणं [जाव] पुव्वभवे ॥ कोसम्बी नयरी ।
धणपाले राया । वेसमणभदे अणगारे पडिलाभिष । इह 10
[जाव] सिद्धे ॥

५.

पञ्चमस्स उक्खेवो ॥

सोगन्धिया नयरी । नोलासोष उज्जाणे । सुकालो
जक्खो । अप्पडिहओ राया । सुकन्ना देवी । महच्चन्दे 15
कुमारे । तस्स अरहदत्ता भारिया । जिणदासो पुत्तो ।
तित्थयरागमणं । जिणदासपुव्वभवो ॥ मज्झमिया नयरी ।
मेहरहो राया । सुधम्मो अणगारे पडिलाभिष [जाव] सिद्धे ॥

६.

छट्ठस्स उक्खेवो ॥

20

कणगपुरं नयरं । सेयासोयं उज्जाणं । वीरमहो जक्खो ।
पियचन्दो राया । सुभद्दा देवी । वेसमणे कुमारे जुवराया ।
सिरिदेवीपामोक्खा पञ्चसया कन्ना । पाणिग्गहणं । तित्थ-
यरागमणं । धणवई जुवरायपुत्ते [जाव] पुव्वभवो ॥ मणिधया
नयरी । मित्तो राया । संभूतिविजय अणगारे पडिलाभिष 25
[जाव] सिद्धे ॥

७.

सप्तमस्य उक्त्वेषो ॥

महापुरं नयरं । रत्तासोमं उज्जाणं । रत्तपाओ जक्खो ।
बले राया । सुभद्दा देवी । महब्बले कुमारे । रत्तवईपामो-
5 क्खामो पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं
[जाव] पुव्वभवो ॥ मणिपुरं नयरं । नागदत्ते गाहावई ।
इन्दपुरे अणगारे पडिलाभिण [जाव] सिद्धे ॥

८.

अष्टमस्य उक्त्वेषो ॥

10 सुघोसं नयरं । देवरमणं उज्जाणं । वीरसेणो जक्खो ।
अज्जुणो राया । तत्तवई देवी । भदनन्दी कुमारे । सिरि-
देवीपामोक्खा पञ्चसया [जाव] पुव्वभवे ॥ महाघोसे नयरे ।
धम्मघोसे गाहावई । धम्मसीहे अणगारे पडिलाभिण
[जाव] सिद्धे ॥

९.

15

नवमस्य उक्त्वेषो ॥

चम्पा नयरी । पुण्णभहे उज्जाणे । पुण्णभहो जक्खो ।
दत्ते राया । दत्तवई देवी । महचन्दे कुमारे जुवराया ।
सिरिकन्तापामोक्खा पञ्चसया कन्ना [जाव] पुव्वभवो ॥
20 तिगिञ्छी नयरी । जियसत्तू राया । धम्मवीरिण अणगारे
पडिलाभिण [जाव] सिद्धे ॥

१०.

दशमस्य उक्त्वेषो ॥

तेणं कालेणं तेणं समणं सान्णेयं नामं नयरे होत्था ।
25 उत्तरकुट्ट उज्जाणे । पासमिओ जक्खो । मित्तनन्दी राया ।

सिरिकन्ता देवी । वरदत्ते कुमारे । वरसेणापामोक्त्वा पञ्च
 देवीसया । तित्थयरागमणं । सावगधम्मं । पुण्वभवपुच्छा ॥
 सयदुवारे नयरे । विमलवाहणे राया । धम्मरुई नामं अण-
 गारं षज्जमाणं पासइ, २ पडिलाभिष समणे मणुस्साउष
 निबद्धे । इहं उप्पन्ने । सेसं जहा सुवाहुस्स कुमारस्स । चिन्ता 5
 [जाव] पव्वज्जा । कप्पस्तरिओ [जाव] सव्वट्ठसिद्धे । तओ
 महाविदेहे जहा दढपइओ [जाव] सिज्झिहिइ [६] ॥

“ एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवा-
 गाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ” । “सेवं भन्ते,
 सेवं भन्ते” ॥

10

विवाणसुयस्स दो सुयक्खन्धा, दुहविवागो सुहविवागो
 य । तत्थ दुहविवागे दस अज्झयणा षक्कसरगा दससु चेव
 दिवसेसु उद्दिस्सिज्जन्ति । एवं सुहविवागे वि । सेसं जहा
 आयारस्स ॥

॥ एकारसमं अजं समत्तं ॥

Notes.

[The two numbers in the beginning in the notes on each item indicate the page and line. The notes are given to facilitate the understanding of those topics of the text which are not made clear by the translation, introduction and vocabulary.]

According to commentator Abhayadeva विवागसुय in Sanskrit is विपाकभूत i. e. the Revealed Text which explains the fruits of acts (विपाक). The acts can be either good or bad. Accordingly the work is divided into two parts or सुयकखन्ध, one dealing in 10 chapters with the fruits of bad acts (i. e. दुःखविवाग सुयकखन्ध) and the other dealing in 10 chapters with the fruits of good acts (i. e. सुखविवाग सुयकखन्ध). See note under the Trans. P. 1.

1. 1. तेणं कालेणं तेणं समएणं The com. takes the expression as ते णं काले णं etc. interpreting काले and समए in locative and णं as an expletive. काल denotes the greater division of time viz. the fourth आरक or spoke of the present अवसर्पिणी cycle. समय denotes the particular period when the story to be described happens.

The general structure of the story is stereotyped. Arya Sudharman arrives at a particular

town, puts up at a particular sanctuary. The king and townspeople come out to hear his religious discourse and go back. Then his pupil Jambu raises the question and the story is narrated. The descriptions of various persons and things are also stereotyped and are always mentioned in the text by [जाब], [०], वण्णओ, जहा दढपइन्नो तहा, or जहा पन्नतीए and are to be supplied verbatim from other or previous texts.

3. 5. चोइसपुब्बी चउनाणोवगए 14 Pūrvas constituted the pre-Mahavira Jain texts which are now lost to us; the present Jain canon as consisting the preachings of Mahavira was put in order by Devardhiganin in the 5th century A. D. चउनाणो वगए possessing 4 kinds of knowledge. See Trans. P. 96 for fuller details of 4 Kinds of knowlege.

3. 10. सुत्तुस्सेहे com. सप्तहस्तोत्सेधः i. e. possessing the height of 7 hand-measures.

4. 16. पण्हावागरणाणं etc. The principal Agama texts are 12 in number. The last one is lost. That is, we possess 11 Angas of which प्रश्नव्याकरण is the 10th Anga and the 11th Anga is विपाकश्रुत.

4. 11-12. contains a mnemonic verse enlisting the 10 persons after whom each chapter in the first book is named.

5. 5. अत्तए = आत्मजः a son; हुण्ड i. e. disproportionately built in all limbs. वायव्य paralytic.

5. 13. पगट्टिज्जमाणे [प्रकृष्यमाण] कृष् = कटू and पकट्टु = पगट्टु, being dragged. फुट्टह्वाह्वसीसे i. e. the head was covered very much with the patches of hair which had sprouted cf. ह्वाह्व meaning 'very much' in Guj. com : स्फुटितकेशसंचयत्वेन विकीर्णकेशं 'ह्वाह्व'ति अत्यर्थं शीर्ष-शीरो यस्य सः । — मच्छिन्नाचडकरपहारेण by the swarms of flies; चडकर and पहार are synonyms meaning 'a swarm'.

5. 21. इन्दमह A kind of festival dedicated perhaps to Indra.

6. 28. अतुरियं not hastily; that is, remaining careful as to the non-injury to living organisms while passing on the road.

7. 7. अणुमगजायए born afterwards. Mrigadevi wants to show to Gautama sons born afterwards; as the first-born was deformed and ugly. But Gautama asks her to show him the son hidden in the subterranean house. She wonders how he knew about her decrepit son but Gautama explains that the information was given to him by his master of miraculous power.

9. 11. मुहपोत्तिआ See. Trans. P. 10. foot-note.

9. 14. दग्धा = दत्ता, भोच्चा = भुक्त्वा. correct the misprint मोच्चा in the text.

9. 21. खेड com. खेडेति धूलिप्राकारं a small town with mud-fortification.

9. 22-23. तस्स...इत्या That town of Vijayavardhamana had an extent of 500 villages. आमोग = extent.

9. 24. रहडड = राष्ट्रकूट com : रुडडेति राष्ट्रकूटो मंडलोपजीवी

राजनिबोधिः i. e. A royal officer who is the head of the province i. e. the governor.

10. 3—7. describe the cruel ways of Ikkai.
कर—a tax भर—a super-tax विद्धि—com : कुटुंबिनां वितीर्णस्य धान्यस्य द्विगुणादेर्ग्रहणे : i. e. by taking two or three times more the quantity of corn given to the farmers in their need. In certain texts there is the reading वित्ति (which com. also notes) i. e. by compelling the subjects to render services to the king's officers, दिज्ज by charging exorbitant interest to the debtors. मेज्ज—मेय—charging punitive taxes by creating fights and dissensions among people. कुंत—by giving over a part of district to an officer with absolute power, on the condition of the payment of the fixed revenue.

10. 9. माढंबिय—the head of a town within whose radius of two yojanas there is not a single village.

10. 10. कारण—the fixed line of action to bring about the results desired.

10. 17. जमगसमगं simultaneously. P. 10. 18—19. The list of diseases; see Trans. Foot-note P. 15.

11. 4. जाणअ [ज्ञायक] a knower; my Ms. and Agamodaya Series Text read जाणुओ, though the meaning is the same.

11. 11. सत्यकोसहस्रवया with the box of surgical instruments in their hands.

11. 16-18 अवदहन branding अणुवासण by forcing oil inside through anus. बस्थिकम्म by entering oil inside the head etc. by means of a leather string, or by entering the leather-string with oil inside through anus. निरुह is the same as अणुवासण, the only difference being in the materials to be used.

12. 1. संता तंता परितंता tired in body, tired in mind and परितंता (परि+तम् Past part.) i. e. tired in both mind and body.

12. 6. अद्दुहट्टवसट् [आर्तं-दुःखार्तं-वशार्तः] pained in mind, pained in body, pained in senses. com आर्तो मनसा दुःखितो दुःखार्तो देहेन वशार्तो इन्द्रियवशेन पीडितः ।

12. 7. रयणप्पमा पुढवी The first of the seven hells in Jain cosmography; they are रत्नप्रभा, शर्कराप्रभा, चालुकाप्रभा, पंकप्रभा, धूमप्रभा, तमःप्रभा, महातमःप्रभा See. my Ed. of अंतगह. Appendix III.

12. 8. सागरोवमट्ठिए—with the life of a Sāgaropama. See Trans. Foot-note P. 20.

12. 16-17. पुव्वरत्तावरत्तकालसमयंसि. In the first part of the night and in the later part of the night.

12. 22. निच्छइ i. e. न इच्छइ does not wish.

15. 18. खलीणमट्ठियं खणमाणे etc. while digging up the lumps of earth high up on the bank of the great bank of the Ganges. com: खलीणमट्ठियं ति खलीनां आकाशस्थां छिन्नतटोपरिवर्तिनी ।. Agamodaya Ed. reads खलीयमट्ठियां; my Ms. reads खलीमट्ठियं खणमाणे i. e. खलित-मृत्तिकां खनन् i. e. digging loose earth which would

give way with the least attempt of digging, consequently crushing the person doing so. This is, I think, perhaps the correct interpretation.

16. 20,-17. 4. The description of a courtesan named Kamajzaya. वावत्तरिकलापंडिआ well-versed in 72 arts. For the enumeration of 72 arts see औपपातिकसूत्र Suru's Ed. P. 77. Sutra 107. लेहं गणियं रुद्रं णटं गीयं etc. चउसद्विगणियागुणोववेया Endowed with 64 qualities of a courtesan com : गीतनृत्यादीनि विशेषतः पण्यस्त्रीजनोचितानि यानि चतुःषष्टिविज्ञानानि ते गणिकागुणाः अथवा चात्सायनोक्तान्यालिंगनादीन्यष्टौ वस्तूनि तानि च प्रत्येकमष्टभेदत्वाच्चतुःषष्टिर्भवतीति, चतुःषष्ट्या गणिकागुणैरुपपेता या सा तथा । एगूणतीक्ष्णविसेसे रमणी dallying in 29 different ways एकवीसरहगुणप्पहाणा who had 21 qualities of fanning the passions of men, बत्तीसपुरिसोबयारकुसळा clever in attending upon men in 32 ways. नवंगमुत्तपडिबोहिया-नवाङ्गमुत्तप्रतिबोधिता whose nine sleeping sense-organs were awakened by the youth. Com : द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे एका जिह्वा एका त्वक् एकं च मनः इत्येतानि नवाङ्गानि इत्येतानि सुप्तानि यौवनेन प्रतिबोधितानि, स्वार्थप्रवृत्तिपटुतां प्रापितानि यस्याः सा तथा । संगयगयभणिय etc. who had proper gait, speech, act, dalliance, amorous talks, and clever in smart and fitting manners.

17. 14. छट्ठं छट्ठेण by taking food every sixth meal; that is the person has to observe a fast for two days and a half.

17. 15. जहा पञ्चतीए i. e. यथा प्रहृत्या i. e. as is said in the व्याख्याप्रज्ञप्ति or भगवतीसूत्र the fifth scripture of the Jain Canon.

18. 3. वज्जकक्खडियजुयनियत्थं who had put on a pair of rough (कक्खडिय) rags fit for a person worthy to be killed (वज्ज=वध्य). The com. instead of कक्खडिय reads करकडिय and explains : वध्यश्चासौ करयोः हस्तयोः कट्यां कटीदेशे युगं युगं निरसितश्चेति समासोऽतस्तम्, अथवा वध्यस्य यत्करकटिकायुगं निश्चचीवरिकाद्वयं तन्निवसितो यः स तथा तम् ।

18. 4. कागणिमंसाइं खावियन्तं being made to eat the pieces of his own flesh, small as the काकणी or Gunja fruit.

18. 5. कक्खरगसएहिं हम्ममाणं being punished by hundreds of whips.

18. 24. गोमण्डवए अणेगखम्भसयसंनिविट्ठे A cattle-shed supported by hundreds of pillars.

19. 15. आसाएमाणीओ विसाएमाणीओ [आस्वादयन्त्यः विस्वादयन्त्यः] Eating a little and throwing away more as when we eat a sugar-cane; and eating more and throwing away less as when we eat खर्जूर. आ = less; वि = more.

21. गोत्तासअ [गोत्राप्तक] One who does cruelty to cattle.

22. 2—3. जायनिदुआ यावि होत्था, जाया जाया दारणा विणिहायमावज्जन्ति com : जातानि-उत्पन्नानि अपत्यानि निर्दुतानि-निर्यातानीत्यर्थः यस्याः सा जातनिर्दुता वाऽपीति एतदेवाह-जाता जाता इतरका विनिघातमापणते तस्या इति शक्यम् ॥ निदुया, Therefore

according to the commentator निर्दुत; the text itself explains the meaning of आयनिदुया.

22. 11-12. छिद्वडिय The rite performed at the birth of a child to wish him perhaps a long life. Com. स्थितिपतितां कुलक्रमागतां वर्धमानकादिकां पुत्रजन्मक्रियाम् । i. e. The rite performed at the time of boy's birth consisting of the ceremony of breaking the joyous news of the birth (Guj. बधामणी) etc;—a traditional rite, performed on the very day of birth. चंदसूरपासणिज्जं This rite of exposing the child to the sun and moon performed on the 3rd day after the birth and जागरिय means the rite of the sixth night after the birth when the fate of the child is fixed.

23. 18. अणोइट्टिए com. यो बकाइस्तादो गृहीत्वा प्रवर्तमानं निवारयति सः अपघट्टकः तदभावादनपघट्टकः i. e. not checked from his actions.

24. 2. निच्छुभावेइ was driven out.

24. 3. अन्मिन्तरयं ठवेइ put her into the harem; once the courtesan was put in the harem, she was in the absolute possession of one in whose harem she was placed and it was not legal for others to pester about her and violate her faithfulness.

24. 15. मणुस्सबागुरापरिकिञ्चते surrounded by the

ring of men com; मनुष्या वागुरेव मृगबन्धनमिव सर्वतःभवनात्
तथा परिक्षितः यः स तथा ।

24. 20. अवओढ्यबंधनः अवकोटनेन च—प्रीवाबाः पश्चाद्भाग-
नयनेन बंधनं यस्य स तथा तं i. e. bound him bending
his neck backward.

25. 2. तिमागावसेसे दिवसे सलीभिन्ने कए समाणे being
impaled on gallows when one-third of the day
only remained.

25. 11. जायमेत्तकं वधेहिन्ति—As soon as born, his
testicles will be cut off and he will be taught
the work of a eunach to a courtesan.

26. 15—16. कोलम्ब a corner in the mountain;
com. कोलंबः प्रान्तः तत्र संनिविष्टः—संनिवेशिता या सा तथा कोलंबो
हि लोके भवनतं वृक्षशाखाप्रमुच्यते इति उपचारतः कन्दरप्रान्तः कोलम्बः
व्याख्यातः ।—वंसीकलंक a hedge made up of the net-work
of the strips of bamboo.

27. 2-3. गण्ठिमेयाणं of pickpockets (ग्रन्थिभेदानां)
संधिच्छेयाणं of those who tear open the walls.

खंडपट्टाणं of those whose clothes consisted in a
rag as all their money was squandered by them
after wine and gambling. कुडंगे यावि होत्था was as it
were in the bamboo-grove i. e. a strong protection.

27. 13. विष्णायपरिणयमेत्ते who attained the end
(परिणय = परिणत or परिणम) of the learning (विष्णाय-
विज्ञात or विज्ञान).

28. 19. दिनमहन्तवेयणा who were given the wages in the form of cash or food. कुक्षालिजाओ य पत्थियपिडए य—spades and bamboo-baskets [प्रस्थिका—पिटक]; both the words mean 'baskets'.

29. 23. जिमियमुभुत्तरागयाओ who had taken their meals and come after their meals com. जेमिताः कृतभोजनाः भुक्तोत्तरं—भोजनानन्तरं आगता उचितस्थाने यास्तास्तथाः ।

29. 26. दामाहि with nooses or snares com : पाशकविशेषैः । The com. says: 'दाहाहि'ति क्वचित् तत्र प्रहरण-विशेषैः दीर्घवंशाग्रन्यस्तदात्ररूपैः weapons consisting of a long bamboo-stick with sickle-like blade at one end.

31. 17. कप्पायं गिण्हइ took a suitable tax कल्पः i. e. उचितः proper and आय means the income forthcoming from the people.

32. 10. तिदलियं भिउडिं लळाटे साहइ दण्डं सहावेइ sent for the commander of the army having contracted his brow in three folds. com. दण्डं ति दण्डनायकम् ।

33. 17-18 विसमदुग्गगहणं ठिए गहियमत्तपाणे तं दण्डं पडिवाले-माणे चिहइ He (Abhaggasena) stood waiting for the commander-in-chief, after having taken meals and drink, and taking resort in the thicket difficult to approach and uneven. com. विसमदुग्गगहणं ति विषमं निम्नोन्नतं दुर्गे दुष्प्रवेशं गहनं वृक्षगह्वरम् ।

34. 5. उरंउरेण—com. उरंउरेणं ति साक्षादित्यर्थः ।

34. 5—7. सामेण...होत्था He could be approached

only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. उपप्याण = उपप्रदान i. e. दान.

34. 7. सीसगममा followers. The com: शिष्या एव शिष्यकास्तेषां भ्रमा भ्रान्तिर्येषु ते शिष्यकभ्रमाः—अथवा, शीर्षकं—शिर एव शिरःकवचं वा तस्य भ्रमः अव्यभिचारितया शरीररक्षत्वेन वा ते शीर्षभ्रमाः। The com. is not sure how to understand the word.

34. 15-16. उस्सुक्कं दसरातं पमोयं घोसावेह—He declared a ten-night festival without fees. उस्सुक्कं ति अविद्यमानशुल्कप्रहणम्।

35. 1. नाइविकिट्ठेहि अद्धानेहि सुहेहि वसहीपायरासेहि—with journeys not extended long and with comfortable residence com. 'नाइविकिट्ठेहि' ति अनत्यंतदीर्घैः 'अद्धानेहि' ति प्रयाणकैः, 'वसहिपायरासेहि' वासिकप्रातर्भोजनैः।

36. 20. जह्वा पढमे i. e. the whole is to be repeated as is found in the previous chapter.

38. 15. कप्पणिकप्पाइं करेन्ति make them into pieces and small pieces. The relation of this word is with √कृत् to cut.

40. 21. महं अयोमयं तत्तं समजोइभूयं इत्थिपडिमं अवयासाविए समाणे being made to embrace an iron statue of a woman strongly heated and hence burning like fire. com. अओमयं'ति अयोमयीं 'तत्तं' तस्मा कथमित्याह 'समजोइभूयं' ति समा तुल्या ज्योतिषा—वह्निना भूता या सा तथा ताम्। 'अवयासाविए' ति अवयासितः आकृषितः।

42. 25. हियउण्डए muscles of the heart. com.
हियउंडीओ ति हृदयमांसपिण्डान्

43. 17. निव्वत्तवारसाहस्स who completed the twelfth day after his birth.

45. 20. दिन्नवियार [दत्तविचारः] was given a free access. com. 'दिन्नवियारे' ति राज्ञाऽनुज्ञातसंचरणः अनुज्ञात-विचारणो वा ।

46. 5. अप्पेगइआ [अपि + एककिकाः] some.

46. 21. अगणिकायंसि अह्हिया चिट्ठंति were kept burning on fire अगणिकायंसि i. e. अग्निकायायाम् or अग्नौ; अह्हिया = आदग्धा.

47. 3-4. बह्वे हत्थुण्डुचाण य...संनिव्विस्ता चिट्ठंति That Jailor Dujjohana had many heaps and collections of hand-cuffs, fetters for feet, massive wooden frames to fasten on the feet of the prisoner, shackles and iron chains which were lying scattered com. 'हत्थुण्डुचाण' ति अण्डूनि काष्ठादिमयबन्धनविशेषाः एवं पादान्दुकान्यपि 'हडीणे य' ति हडयः खोटकाः 'पुंज' ति सशिखरो राशिः 'निगर' ति राशिमात्रम् ।

47. 9. कणंगर small anchors of stone. com. 'कनंगराण य' ति काय-पानीयाय नंगराः—बोधिस्थनिश्चलीकरणपाषाणास्ते कनंगराः कानंगराः वा—ईषञंगरा इत्यर्थः । कलम्बच्चनीरपत्ताण The com. says शस्त्रविशेषः; it is difficult to identify what sort of weapon is meant.

47. 22. गण्ठिमेअ a pick-pocket.

51. 11. रसियाए य पूइएण य यिविविवियवणमुहकिमिउत्तयंत

पगलंतपूयरुहिरं—dripping with pus and watery blood, the worms pricking the sores which were giving out pus and blood. Com: —‘यिवधिवित’ति अनुकरणशब्दोऽयं ‘वणमुहकिमिउत्तयंतपगलंतपूयरुहिरं’ति वणमुक्कानि कृमिभिः उत्तुद्यमानानि ऊर्ध्वं व्यभ्यमानानि प्रगळत्पूयरुधिराणि च यस्य स तथा तम् ।

51. 20. भत्तपाणं पडिदंसेइ showed all alms to Samana and being permitted by him he took food and drink etc.

51. 20-21. बिलमिव पन्नगभूएणं अप्पाणेणं. According to the com, पन्नगभूतः नागकल्पः भगवान् आहारस्य रसोपलंभनार्यमचर्चणात् ; कथं भूतमाहारम् ?—बिलमिव असंपर्शतात् ; नागो हि बिलमसंस्पृशन् आत्मानं तत्र प्रवेशयति, एवं भगवानप्याहारमसंस्पृशन् रसोपलंभानपेक्षः सन्नाहारयति। The whole expression means: He took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole. According to the com : He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste, just as a snake enters into its hole without touching the side of the hole. The com. adds अचर्चणात् i. e. to avoid the last possibility of enjoying the taste, he did not chew the food like a serpent. In आचारांग I. vii. 6. 2. the monks are forbidden to roll their food from one side of the mouth to the other in order to enjoy its taste.

52. 2. पश्चिमिद्वारेण दूधारेण [पश्चिमेन द्वारेण] by the western door.

52. 18-20. अष्टांगामुपशमनाय...सुहृत्स्ये who had studied the eight branches of the science of medicine. viz. (1) The science of nursing children com: 'कुमारभिक्षं' ति कुमारानां बालकानां भृतौ पोषणे साधु कुमारभृत्यं, तद्धि शास्त्रं कुमारभरणस्य क्षीरस्य दोषानां संशोधनार्थं दुष्टस्तन्यनिमित्तानां व्याधीनामुपशमनार्थं चेति । (2) शलाग i. e. the science of medicine where the needle is to be used such as for the diseases of nose, ear etc. com. शलाग ति शलाकायाः कर्म शालाक्यं, तद्धि कर्ष्वजन्तुगतानां रोगानां श्रवणवद्वन्नादि संभितानामुपशमनार्थमिति । (3) science of surgery (4) the science of the cure of bodily diseases (5) The science of the cure for poisons. (6) The science of warding off evil spirits (7) The science of elixirs of life. (8) The science of medicine to secure manly power. He had a soothing hand (सिंहहृत्स्ये); he had a happiness-giving hand (सुहृत्स्ये); he had a light hand (लघुहृत्स्ये).

54. 10. ओवायइत्तए com. उपयाचितुमिति to ask a favour.

58. 1-2. अहापज्जसं समुदाजं गहाय having accepted the alms in a befitting manner.

59. 7-8. विउलं हरियसागं उववख्खवावेन्ति they made him eat green vegetables in a great quantity.

61. 6-7. उप्पत्तियाहि [४] बुद्धीहि See. Trans. P. 96.

61. 8. ओवीलणेहि com. अवपीडनं by rubbing or pressing.

61. 14. पढियारनिविण्णे to whom the remedies were of no avail.

63. 6-7. कालवम्मुणा संजुते died.

63. 10. नो आढाइ नो परिजाणाइ did not honour or pay heed.

63. 24. तं न नज्जइ णं मम केणइ कुमरणेण मारिस्सइ I do not understand (literal: नज्जइ = ज्ञायते passive voice) by what wretched death they will kill me.

63. 25. कोवघर i. e. An Anger-house i. e. the hall where queens pass their time when angry or displeased.

64. 5. उक्केणउक्केणियं com. सकोपोष्मवचनं with the words hot with anger i. e. breathing angrily.

64. 15. जत्तिहामि, the Agmodaya Ed. घत्तिहामि; Our Ms. यत्तीहामि com: घत्तिहामि ति यत्तिष्ये; Vaidya जत्तिहामि = I shall try.

66. 15. उप्पि आगासतलगंसि कणगतिदुसेणं कीलमाणी विहरइ enjoyed playing with a golden ball on a top-terrace (of the palace open under the sky).

67. 8-9. देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो मारियत्ताए वरेह जइ वि सा सयंरज्जसुक्का—get (lit. choose) girl Deva-datta as the bride of the crown-prince Pūsnandi

even if she requires a dowry of my whole kingdom.

67. 21-22. सरिसो वा सजोगो or the match is fitting.

70. 8. अवाणंसि पक्खिवइ thrust it into the anus of queen Siri. अवाण [अपान] the gas of the body given out of anus (गुदेऽपानः); hence here 'anus'.

7. 19-20. जहा वेसमणदत्ते तहा, अज्जुं पासइ, नवरं अप्पणो अहाए वरेइ जहा तेयली—Saw Anju (here the rest is to be supplied exactly as in the case of king Vesamanadatta); (only = नवरं) selected her for himself (like Teyali). The expression नवरं is used to show the slight difference with the account to be followed ditto, according to the text quoted above. Here the account is to be followed exactly according to the account of Vesamana datta but the only difference 'अप्पणो अहाए वरेइ' and this latter account of the choice for himself is to be followed in accord with the account of Teyali (in शाताधर्मसूत्र XIV).

76. 4-5. पञ्चगुण्वइयं सत्तसिक्खावइयं गिहिघम्मं पडिवज्जइ took to the duties of a householder consisting 5. Anuvratas and 7 Sikshavratas. (See. Trans. Foot-note P. 120). अणुव्रत = lesser vows to be followed by a layman in contrast with the महाव्रत to be followed by a monk. तत्त्वार्थाधिगमसूत्र VII 1-2. हिंसानृतस्तेयाब्रह्मपरिग्रहेभ्यः विरतिः व्रतम् ॥ १ ॥ देशसर्वतः अणुमहती

॥ १ ॥ “ The व्रत or the vow means stopping from (1) Killing (2) falsehood (3) stealing (4) incontinence (5) possessions. [Sutra 1]. The व्रत is अणु (partial) or महत् (complete) according as it is followed in a restricted manner (देशतः) or fully (सर्वतः) [Sutra 2].

Thus we see that the layman takes up अनुव्रत or partial vows and stops from the gross aspects (धुल्लग=स्थूलक) of the above five sins.

7 शिक्षाव्रत (3 गुणव्रत + 4 शिक्षाव्रत) See तत्त्वार्थ. VII. 16. दिग्देशानर्थदंडविरतिसामायिकपौषधोपवासोपभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥ i.e. 3 गुणव्रत (1) दिग्विरतिव्रत the vow to set a limit to the directions of movements (2) देशविरतिव्रत the vow to limit the regions of movements (3) अनर्थदंडविरतिव्रत the vow to guard the soul against unnecessary evils; + 4 शिक्षाव्रत (4) सामायिकव्रत the vow to observe the righteous conduct (5) पौषधोपवासव्रत the vow to fast on particular days. (6) उपभोगपरिभोगपरिमाणव्रत the vow to limit the enjoyments of food, drink etc. (7) अतिथिसंविभागव्रत the vow of sharing one's food with monks, nuns and other visitors.

76. 25-26. मासकस्त्रमणपारणगंसि पढमाए पोरिसीए कण्ठार्थ करेइ engrossed himself with the study of the sacred texts in the first Porasi—a period of three hours (lit. human shadow used to indicate time).

पौर्णिमा = The first watch of the day (= पुरुषप्रमाणकाला) or a quarter of a day or night; each watch beginning at noon. सज्ज्ञाय = स्वाध्याय = the reading of scriptural texts.

77. 10-11. द्रव्यसुध्वेण [०] तिविहेणं तिकरणसुध्वेणं-com: 'द्रव्यसुध्वेणं'ति द्रव्यतः शुध्वेन प्राशुकादिनेत्यर्थः, इहान्यदपि 'गाहगसुध्वेणं दायकसुध्वेणं'ति दृश्यं, तत्र ग्राहकशुद्धं यत्र ग्राहोता चारित्रगुणयुक्तः दायकशुद्धं तु यत्र दाता औदार्यादिगुणान्वितः अत एवाह—'तिविहेणं'ति उक्तलक्षणप्रकारत्रययुक्तेनेति 'तिकरणसुध्वेणं'ति मनोवाक्कायलक्षणकरणत्रयस्य दायकसंबन्धिनो विशुध्यतयेत्यर्थः। The alms that are pure in three ways viz. (1) as regards द्रव्य i. e. object itself (2) as regards the ग्राहक i. e. the receiver (3) as regards the दायक i. e. the giver. Moreover it must be pure in three ways viz. it must be given with a pure (1) mind (2) body and (3) speech.

78. 11. चाउदसहसुद्धिपुण्णमासिणीसु com. अत्रोद्दिष्टा-अमावास्या on the 14th, 8th, 15th of the dark half and the 15th of the bright half of the lunar month. This para refers to the पौषघोषवासव्रत.

79. 14. जहा मेहे The story of मेघ is narrated in जायाधम्मकहा l. i.

79. 16. इरियासमिह heedful in walking.

The Eleventh Anga
called
Divāgasuyam

or

The fruits of acts good and bad.¹

Expounded in two books.

Each comprising ten lectures.

First book.

called

Duhavivāgā²

or

The fruits of bad acts.

First Lecture.

THE STORY OF MIYĀPUTTA.

At that time and at that period, there was a town called Champā, (its description *to be here*)

1. This is the interpretation of the title of the work, given by the Sk. Commentary. The work is an explanation (*pratipādana*), in two books (*suyakhandā*) of the fruits of acts good and bad *punyapāparūpakarmaphalam*.

2. *Duhavivāgā* Sk. *Duklavivākahā*; the fruits of bad acts (*pāpakarmaphalāni*, *dukhānām dukhahetutwat pāpakarmaṇām vipākāhā*).

supplied),¹ and near it the Cheiya Punnabhadda, (*its description*).

At that time and at that period the venerable houseless monk Suhammā, the disciple of the ascetic Lord Mahāvīra, who was possessed of the knowledge of previous birth-*jāti*smarana, (*his description to be here supplied*), who was possessed of the knowledge of the Fourteen Purvas, who was possessed of four Knowledges, who was surrounded by five hundred houseless monks in successive order (*here the rest is to be supplied down to the incident, that he*) resorted to the temple Punnabhadda which was a place fit for monks, (*here the rest is to be supplied down to the incident, that*) the assembly dispersed and having heard the sermon (*lit. religion*) returned into that very direction from which it came.

At that time and at that period, there also was resorting the venerable houseless monk named Jambū, reverently waiting on the venerable Sunammā, whose height was seven feet like Gautama swāmi (*here the rest to be supplied from the description of Gautamaswāmi in the Bhagavati Sūtra, upto*) engrossed in the granary of meditation.

1 The portions printed in italics are not in the Prakrit text, but have been added to facilitate its understanding. The portions, enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

That venerable houseless monk named Jambū who was possessed of faith (*here the rest to be supplied upto the incident, that*) he went near the place where the venerable houseless monk Suhammā was, and solemnly circumambulated him three times from the left to the right (direction)¹ and saluted him and bowed down to him (*here the rest to be supplied upto the incident, that he*) reverently waiting on him spoke to him thus :

2 “ If Reverend Sir, the Samana, the blessed Mahāvira (*here all the epithets are to be enumerated down to*) who has obtained *emancipation*, has taught this as the purport of the tenth Anga, called the Panhāvāgarāṇa, what then Reverend Sir, did the Samana (*as above, down to*) who has obtained *emancipation*, teach as the purport of the eleventh Anga *which is called the Vivāga-sūyam* ?

Then the venerable houseless monk Suhammā spoke to the houseless monk named Jambū thus :

1 Text āyāhinam payāhinam, Sk. ā-dakshina-pra-dakshinam; the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, ‘the left means the left of the reverencing person, which, of course, corresponds to the right of the person revered.

“ Truly, Jambû, the Samana (*as above, down to*) who has obtained *emancipation* has expounded two books *comprised in* the eleventh Anga, the Vivāgasuyam. They are the following: “The fruits of bad acts” and “The fruits of good acts.”

Then Jambû said: “ If, Reverend Sir, the Samana (*as above, down to*) who has obtained *emancipation*, has expounded the eleventh Anga, the Vivāgsuyam, in the two books *viz.* “The fruits of bad acts” and “The fruits of good acts”, how many lectures, then, Reverend Sir, did the Samana (*as above, down to*) who has obtained *emancipation*, deliver in the first book *called* “ The fruits of bad acts ” ?

Then the venerable houseless monk Suhammā spoke to the houseless monk Jambû thus : “Truly Jambû, the Samana who has made the beginning, who has established the Tirth (*as above down to*) who has obtained emancipation, has delivered ten lectures *comprised in* the *first book*, “ The fruits of bad acts. ” They are the following : first the *Story of* Miyāputta, and secondly of Ujziyaya, thirdly of Abhagga, fourthly of Sagada, fifthly of Vahassaî, sixthly of Nandî, seventhly of Umbara, eighthly of Soriyadatta, ninthly of Devadattā and tenthly of Anjû.

Then Jambû said : “If, Revernd Sir, the Samana, who has made the beginning and who established the Tirth (*as above down to*) who has obtained emancipation, has delivered ten lectures

of the first book, "The fruits of bad acts" viz. first the Story of Miyāputta, down to tenthly of Anjñ what, then, Revernd Sir, did the Samana (as above down to) who has obtained emancipation, teach as the purport of the first lecture of the first book, "The fruits of bad acts" ?

Then that houseless monk Suhammā spoke to the houseless monk Jambū thus : "Trully, Jambū at that time and at that period there was a city called Miyagāma (*its description to be given here*). Outside of that city of Miyagāma there was in a north-easterly direction a park called Chandanapāyava which was covered with flowers of all the seasons (*here the rest of its description to be given*). There, there was a very old temple resembling Punnābhadda, (*here the rest of its description to be given*), of the Jakhha Suhamma. In that Miyagāma city there dwelt, at that time, a Kshatriya king named Vijaya, (*here his description to be given*). That Kshatriya king Vijaya had a queen named Miyā, a woman perfect in every way (*here the rest of her epithets to be given*).

That Kshatriya king Vijaya had a son named Miyāputta born of his queen Miyā, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth. That boy had no hands, feet, ears, eyes and nose, but he had a shape of these limbs only in form.

Therefore, that Miyādevī began to rear up

that boy Miyāputta in a secret subterranean house, by means of food *prepared* secretly.

3. There lived in the city of Miyagāma a man who was blind by birth. He, who was led in the front with a stick by a man possessed of sight, whose head was characterised by dishevelled hair and whose path was followed by a collection of the swarms of bees, used to earn his livelihood by means of begging (lit. by winning the sympathy or kindness of people).

At that time and at that period, the Sammana, the blessed Mahāvira (as above § 2, down to) arrived on a visit, and a company of people went out *to hear him*. Then getting the intelligence of this that Kshatriya king Vijaya *also* went out *to hear him*, just as king Kuniya *had done on another occasion* (and so forth, see § 2, down to) and stood waiting on him.

Then that man who was blind by birth having heard that loud clamour of the people spoke to that man (*possessed of sight*) thus : Oh, you beloved of the gods ! is there to-day a festival in the city of Miyagāma in honour of Indra ? (*here the rest to be supplied down to, that the people*) go out ?

Then, that man (*possessed of sight*) spoke to the man who was blind by birth thus : “ Oh, beloved of the gods ! there is no festival in honour of Indra (*as above down to*) go out. But verily, oh, beloved of the gods, the Samana

(as above § 2, down to) is staying *here on a visit*, and therefore they (*here the rest to be supplied down to*) go out.

Then that man who was blind by birth spoke to that man (possessed of sight) thus: "Oh, you beloved of the gods ! let us also go. We shall also go (*and as above, down to*) wait on him.

Then that man, who was blind by birth, being led in front by means of a stick, proceeded to *the place* where the Samana the blessed Mahāvira was *staying*. Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and (*as above § 2, down to*) stood waiting on him.

Then the Samana, expounded the Law to that Vijaya *and others* and the company of people (*here the rest to be supplied down to*) went home, and Vijaya also went away.

4. At that time and at that period, the eldest disciple of the Samana named Indrabhīti, a houseless monk (*here the rest to be supplied down to*) was staying *there*. Then that venerable Goyama saw that man who was blind by birth, and having done so, he, who was possessed of faith (*here the rest to be supplied down to*) spoke thus: " Oh, Reverend Sir, is there any man who is blind by birth or who is blind as well as ugly by birth ? "

The Samana replied : “ Yes, there is *such a man.* ”

Goyama asked : “ Oh, Reverend Sir, why is he blind by birth, or, blind as well as ugly by birth ? ”

The Samana replied : “ Truly, oh, Goyama ! In this very city of Miyagāma there is a boy, the son of the Kshatriya king Vijaya by Miyādevi who is blind by birth or, blind as well as ugly by birth. That boy has (*as above* § 3, down to) rears him up.

Then that venerable Goyama bowed down to and saluted the venerable Samana Mahāvira, and having done so spoke thus : “ Oh, Reverend Sir ! with your permission I wish to see that boy Miyāputta. ”

The Samana replied : “ Oh, beloved of the gods ! do, as you please. ”

Then that venerable Goyama, having obtained permission from the venerable Samana Mahāvira, *and greatly* delighted and pleased went away from the presence of the venerable Samana, and having done so he, without hurry (*here the rest to be supplied, down to*) carefully guarding *his steps* to where the city of Miyagāma was. Having done so, he went right through the city of Miyagāma to where was situated the palace of Miyādevi.

Then that Miyādevi saw the blessed Goyama coming, and having done so she, delighted and

pleased (*here the rest to be supplied, down to*), spoke thus : “ Oh, beloved of the gods ! Tell me the cause of your coming.”

Then the blessed Goyama spoke thus to Miyādevī : “ Oh, beloved of the gods ! I have come anon to see your son.”

Then that Miyādevī decorated with all *kinds* of ornaments *her* four sons who were born after Miyāputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus : “ Oh, Venerable Sir ! see these my sons.”

Then the revered Goyama spoke to Miyādevī thus : “ Oh beloved of the gods ! I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food *prepared privately.*”

Then that Miyādevī spoke to the reverend Goyama thus : “ Oh, Goyama ! who is he, such an omniscient being or a great ascetic who at once told you that secret story of mine, so that you have come to know it ? ”

Then the reverend Goyama spoke to Miyādevī thus : “ Truly, oh, beloved of the gods ! my religious pontiff, the reverend Samana Mahāvira told me that; hence I know it.

While Miyādevī was conversing on this topic

with reverend Goyama it was high time for food for the boy Miyāputta

Then that Miyādevī spoke to reverend Goyama thus : “ Oh, Venerable Sir ! you stay here, so that I can show you the boy Miyāputta.” Having said so she went to the house where *Miyāputta's* food and water etc. were prepared, and having done so she changed her dress, *and* having done so she took a dinner-wagon made of wood, and having done so filled it with abundant food, drinks, eatables and articles of taste, and having done so she took out that wagon, and having done so she came to *the place* where the reverend Goyama was, and having done so she spoke to the reverend Goyama thus ; “ Come oh, Reverend Sir ! and follow me so that I may show you the boy Miyāputta.” Thus that reverend Goyama followed the back of Miyādevī. Then that Miyādevī driving forth that dinner-wagon went to that subterranean house and having done so she covered her face by means of a piece of cloth folded four times and while doing so she spoke to the reverend Goyama thus :—“ Oh, Reverend Sir, you also cover your face by means of the folded cloth-pieee for the mouth—Muhapotti.¹ Then that reverend

1 *Muhapottia*, Sk. *muklapotrikā* generally called *mo'patti* or *muklapatti* by the modern layman. It is a small piece of cloth of the size of a handkerchief folded four times and always kept with them by the Jain monks and nuns and sometimes even by the laity and generally used for protecting the lives of the

Goyama, being thus spoken to by Miyādevî covered his face by means of the cloth-piece for the mouth. Then that Miyādevî opened the door of the subterranean house with her face turned away *from it*. Then there issued out *from it a very bad* smell which was like that of the dead body of a serpent, like that of the skeleton of a snake (*here the rest to be supplied down to*)—even much more vicious indeed (*here the rest to be supplied down to*) has the smell been described.

Then that boy Miyāputta, greatly overpowered by the smell of the abundant food, drinks, eatables and articles of taste and greatly greedy of them, ate them away by his mouth, and having done so he at once digested them, and then turned them into pus and blood, and ate away that pus and blood.

Then having seen the boy Miyāputta a thought of this description occurred to the reverend Goyama: "Oh, this boy experiences the bitter fruit of the heavy, wicked, unrepented, miserable, sinful acts done by him previously. I have not seen the hells or hell-beings but this man, indeed, suffers the pain of hell before my eyes." Having thought so he took leave of Miyādevî, and having done so he went out of the house of Miyādevî, and having done so he went out right

organisms of the wind and other microscopic living creatures which would else be killed if they were to enter the mouth.

through the city to the place where the reverend Samana Mahāvira was, and having done so he solemnly circumambulated him three times and having done so he saluted him and bowed down to him, and having done so he spoke thus : “ I, having taken your permission, entered the midst of the city of Miyagāma and went to the house of Miyādevī. Then that Miyādevī, on seeing me going towards her became delighted (*here all the rest to be supplied down to*) ate away the pus and blood. Then a thought of this kind occurred to me : “ Oh, this boy experiences (*here the rest to be supplied*). ”

5, 6. Then Goyama further asked the reverend Samana : “ Oh, Venerable Sir ! who was that man in his former birth ? What was his name and what was his family ? In what village or in what town and having given what or having enjoyed what or having done what or on account of what *bad acts* of former birth (*here the rest to be supplied down to*) experiences etc. ?

Having accosted Goyama, the Reverend Samana Mahāvira spoke to Goyama thus : “ Oh, Goyama ! truly, at that time and at that period, in this country of Bhārāha in the continent of Jambuddiva, there was a city called Sayaduvāra which was prosperous and free from *any kind of fear* (*here its description to be given*). In that city of Sayaduvāra there was a king named Dhanvai (*here his description to be given*). Not

very far nor very near from that city of Sayadavāra in the south-easterly direction there was a town called Vijayavaddhamāṇa which was prosperous, free from fear and happy. That town of Vijayavaddhamāṇa had an extent of five hundred villages. In that town of Vijayavaddhamāṇa there was a governor named Ikkāi who was non-religious (*here the remaining epithets to be supplied down to*) and difficult to be pleased. That governor Ikkāi enjoyed the lordship of those five hundred villages of the town of Vijayavaddhamāṇa (*here the rest to be supplied down to*) and protected it.

Then, that Ikkāi used to torture, kill, threaten, whip, and deprive of their wealth the five hundred villages of the town of Vijayavaddhamāṇa by means of levying upon them the burden of taxes, custom duties, interest, bribes, insults, compulsory contributions, punitive taxes, extorting money at the point of sword, supporting thieves, setting fire, and waylaying travellers.

Then that governor Ikkāi in spite of his hearing many kings, courtiers village-officers, heads of families, rich persons, merchants and many other leading gentlemen of the city with regard to many works, causes, consultations, secrets, resolutions, and worldly transactions, used to say *deliberately* that he did not hear them; similarly in the case of seeing, speaking, talking knowing etc.

Then that governor Ikkāi, who was doing such things, who was intent upon things of this type, who was possessed of (evil) knowledge of doing such things, and who was possessed of such a conduct used to perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikkāi. They are as follows:—1. asthma, 2. cough, 3. fever, 4. inflammation (or burning sensation in the body), 5. stomach-ache, 6. fistula, 7. piles, 8. indigestion, 9. blindness, 10. headache, 11. loss of appetite, 12. eyesore, 13. pain of the ear, 14. itching, 15. dropsy, and 16. leprosy.¹

Then that governor Ikkāi, who was suffering from the sixteen diseases, sent for his family members and having done so he spoke to them thus: “Oh, you beloved of the gods! go and proclaim aloud in the meeting-places (squares), places where three roads meet, squares, forums and high-roads thus: “Oh, you beloved of the gods! here sixteen diseases have attacked the body of the governor Ikkāi. They are as follows:—

1 The list of the 16 diseases given here differs considerably from the list given in the Āchārāṅga Sūtra, Adhyayana 6th, Uddes'a first. There the 16 diseases are mentioned as follows:— 1 scrofula, 2 leprosy, 3 consumption, 4 epilepsy, 5 blindness, 6 stiffness, 7 lameness, 8 haunch-backedness, 9 dropsy, 10 dumbness, 11 apoplexy, 12 eating too much and digesting without adding to strength, 13 tremour, 14 crippleness, 15 elephant-tiasis and 16 diabetes.

1 asthma, 2 cough, 3 fever upto...16 leprosy. Therefore, oh, beloved of the gods ! the governor Ikkāi will give abundance of wealth to any physician, or the son of a physician, knower or the son of a knower, surgeon or the son of a surgeon who would want (i.e. try) to cure any of those sixteen diseases of the governor Ikkāi." Proclaim this twice or thrice and having done so report *to me about* this order. Then the family-members did so. Then many physicians, sons of physicians, knowers, sons of knowers, surgeons and sons of surgeons having heard this proclamation in the city of Vijayavaddhamāna, came out of their houses with boxes of surgical instruments in their hands; and having done so they went through the midst of the city of Vijayavaddhamāna to the residence of the governor Ikkāi; and having done so they examined the body of the governor Ikkāi and having done so they asked for the cause of those diseases, and having done so they wished to cure even one of those sixteen diseases of the governor Ikkāi by means of besmearing oil to the body, besmearing scented paste or powder to the body, making him drink oil or oily articles, medicines to vomit, purging, fomenting, hot medicated bath, an enema with oils, besmearing oil to the head and wrapping leather-pieces upon it, an enema with concoction of medicinal herbs, opening veins for bleeding, cutting of skin, cutting of skin lightly to cause bleeding, keeping oil on the head, tonics,

medicine prepared by boiling medicinal herbs in a crucible, bark of a tree, roots of plants, turnips, leaves, flowers, fruits, seeds, small pieces of herbs such as *chiraita*, pills, medicines consisting of one article, and medicines consisting of many articles. But they were not able to do so. Thne those many physicians and sons of physicians, when they were not able to cure even one of those sixteen diseases, being tired, puzzled and confounded went into that very direction from which they had come.

Then that governor Ikkāi, who was abandoned by doctors, who was left by his attendants, to whom medicines were of no avail and who was attacked by the sixteen diseases and who was greedy of the kingdom, country and the inner-appartments, having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery, having lived a long life of two hundred years and fifty and having died when the time of death came he was born as a hell-being in the hell, the maximum duration of life in which is said to be a *Sagaropama*, in the region called Rayanappabhā. Then having come out from it he was born as a son, in this very city of Miyagāma, in the womb of the queen Miyādevi of the Kshatriya king Vijaya.

Then that Miyādevi had an excessive (here the rest to be supplied, down to) and burning with pain

in her body. From the time that the boy Miyāputta entered the womb of the queen Miyādevi in the form of a foetus, she became unpleasant, unwelcome, unbeloved, undesirable, and undear to Vijaya. Then on a certain midnight when queen Miyādevi was keeping awake (*i.e.* could not sleep) on account of family anxieties (such as neglect from her husband) a thought of the following description occurred to her: "Truly, formerly I was liked, desired, trusted and approved of by the Kshatriya Vijaya. From the time that this foetus has entered my womb as embryo, I have become unpleasant (*here the rest to be supplied down to*) undesirable to the Kshatriya Vijaya. He does not wish even to take my name or family, let alone my sight or enjoyment. It is desirable, therefore, on my part to throw away this foetus by abortion, miscarriage, dropping or killing. She thought thus, and having done so she began to eat and drink many saltish, bitter and astringent things which effect abortion of an embryo; and wished to effect a fall of that foetus but it did not take place.

Then when that Miyādevi was not able to effect abortion of that foetus she became tired, puzzled and confounded and being not independent (*i.e.* being helpless) she bore that foetus in spite of herself with great misery. That boy, even while he was in the womb, had eight arteries flowing blood inside, eight arteries flowing blood

outside, eight carrying pus, eight carrying blood, two (*flowing pus*) and two (*flowing blood*) in each ear, two and two *respectively* in each eye, two and two *respectively* in each hole of the nose, and two and two *respectively* between veins. Every moment they were issuing forth pus and blood. Even while in the womb that boy was suffering from the disease called *Agnika* (a disease which consumes rapidly anything eaten), and whatever that boy ate was immediately digested (or decayed) and turned into pus and blood, and he used to eat away even that pus and blood *later*. Then that Miyādevi on a certain day when full nine months and more were over gave birth to the boy who was blind by birth (*here the rest to be supplied down to*) only in form. Then that Miyādevi found that boy ugly (deformed in all limbs) and blind and having done so greatly afraid (4) she sent for her elderly nurse (mother-like nurse) and having done so she spoke *to her* thus: "Oh, you beloved of the gods! go and leave this boy on a solitary dung-hill." Then that elderly nurse said: "As your ladyship commands", and having thus responded to her order, she went to *the place* where the Kshatriya Vijaya was and having done so she introduced *the boy* whom she had kept in her hand thus: "Oh lord! Thus, Miyādevi (*here the rest to be supplied down to when*) full nine months were over, (*here the rest to be supplied down to*) only in form. Then that Miyādevi

found him ugly and blind and then greatly afraid, frightened, agitated and taken by great fear sent for me, and having done so she spoke to me thus: ‘Oh, you beloved of the gods! go and leave this boy on some lonely dung-hill.’ Therefore, oh, lord! tell me whether I should leave him on a lonely dung-hill or not.” Then that Vijaya Kshatriya having heard this from that elderly nurse and being equally agitated got up, and having done so went to *the place* where Miyādevī was, and having done so spoke to Miyādevī thus: “Oh, you beloved of the gods, this is your first born child and if you will leave it on a lonely dung-hill your *future* progeny will not be firm (*i.e.* will be short-lived); therefore pass your time rearing up this your child in a secret subterranean house by means of food prepared secretly; then your *future* progeny will be firm (*i.e.* long-lived). Then that Miyādevī respectfully accepted the words of the Kshatriya Vijaya saying ‘as your lordship commands’, and having done so she passed her time by rearing up that boy in a secret subterranean house by means of food prepared secretly. In this way, oh, Goyama! the boy Miyāputta experiences the fruit of acts (*here the rest to be supplied down to*) done previously.

7. *Then Goyama asked*: “Oh, Venerable Sir! where will this boy Miyāputta go from here after his death at the time of surcease (lit. at the end of

the month allotted for his surcease or death) ?” Then the Samana replied : “Oh, Goyama ! having lived his long life of twenty-six years and after his death at the time of surcease here he will come back again here (i.e. he will be born here.) in this very country of Bhāraha in the continent of Jambuddiva as a lion in the family of lions on the foot of the mountain Veyaddha. There he will be an impious (*here the remaining epithets to be supplied down to*) adventurous lion, and he will accumulate excessive sin, and having done so and after his death at the time of surcease he will be born in the first region of hell called Rayanappabhā the maximum duration of life where is one sāgarovama.¹ Then having afterwards come out from that he will be born as a reptile. Having met with death there *he will be born* in the second region of hell the maximum duration of life where is three sāgarovamas.

Then, having afterwards come out from that he will be born among the birds. Having met with death there also he will be born in the

1 *Sagarovama*, Sk. *Sāgaropama*. A period, measured by the time in which a vast well round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century, is what is known as a *paliyovama* (Sk. *palyopama*). This repeated ten kotis of kotis of times (i.e. 1,000,000,000,000,000) is a *sāgaropama*.

third region of hell where the maximum duration of life is seven sāgarovamas. Then he will be born as a lion, then in the fourth region of hell, then a snake, then in the fifth region of hell, then a woman, then in the sixth region of hell, then a man, then down in the seventh hell. Then being afterwards born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth of crores of families for aquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, an alligator, a 'sumsumāra' crocodile etc., he will again be born in them. Then after that he will similarly be born several hundreds of thousand times among quadrupeds, reptiles crawling on the belly, reptiles crawling on hands, creatures possessing four sense-organs, creatures possessing three sense-organs, creatures possessing two sense-organs, (creatures possessing one sense-organ such as) plants, trees having bitter juice, plants having bitter milk-like juice, wind-bodies, fire-bodies, water-bodies and earth-bodies. Then he will be born again as a bull in the city of Supaitṭha. There wandering freely (here the remaining epithets to be supplied down to) and on account of being young he, being crushed by the bank while digging up lumps of earth high up on the bank of the great river Ganges at the advent of monsoon, will die and will be born again as a man in that very city of Supaitṭha in the family of a rich man.

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head bald-shaved and thus will accept monkhood (lit. a houseless state) giving up householdership (lit. the state of having a house). There he will be a houseless monk protected by careful movement (*here the remaining epithets to be supplied down to*) and observing perfect celibacy. There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and having done so he will be born as a god in the Sohamma heaven. Having dropped down from there he *will be born* in the families in the country of Mahāvideha and will learn eighteen arts like Dadhapainna (*here the same arts to be reproduced down to*) will be emancipated. Truly, Jambū ! this was taught by the Samana, the blessed Mahāvira (*here all his epithets are to be enumerated down to*) who has obtained emancipation, as the purport of the first lecture of the first book called "The fruits of bad acts."

End of the First Lecture of the First Book.
of the Seventh Anga called
Vivāgasuyam.

Second Lecture.**THE STORY OF UJZIYAYA.**

8. Jambû asked suhammā:- "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book* called "The fruits of bad acts", by the Samāṇa (*here the rest to be supplied down to*) who has obtained emancipation, what then oh, Venerable Sir ! has been expounded as the purport of the second lecture of the *first book* "The fruits of bad acts" by the Samāṇa (*here the rest to be supplied down to*) who has obtained emancipation ? "

Then that houseless monk Suhammā spoke to the houseless monk Jambû thus : " Truly, Jambû at that time and at that period there was a city named Vāṇiyagāma which was rich, well-protected and prosperous. In the north-easterly direction of that city of Vāṇiyagāma there was a temple named Dūpalāsa. In this Dūpalāsa there was an abode of the demigod Suhamma. In that city of Vāṇiyagāma was ruling king Mitta (*here his description to be given*). The king Mitta had a queen named Siri (*here her description to be given*). In that city of Vāṇiyagāma there was a harlot named Kāmajzayā who was perfect (*in all her limbs down to*) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who was

devoted to twenty one qualities of dalliance, who was clever in serving man in thirty two ways, who was awakened and conscious about the use of nine sense-organs, who was well-versed in eighteen vernaculars, who was putting on a fine dress expressive of love (lit. home of love), who was proficient in singing, dallying, musical dance and simple dance, who had an appropriate deportment, who was possessed of beautiful breasts, whose banner (of reputation as a harlot) was flying high (i. e. who was a very well-known harlot), whose fee for the night was one thousand gold coins, who was shown the honour (by the king of that city) of using an umbrella, chowries and fans and who was moving in a small chariot. She enjoyed the leadership of thousands of courtesans.

9. In that city of Vāṇiyagāma there lived a merchant named Vijayamitta who was rich (*here the remaining epithets to be supplied*). That Vijayamitta had a wife named Subhaddā who was perfect in all her limbs (*here the rest to be supplied*). That Vijayamitta had a son named Ujziyaya by his wife Subhaddā who was perfect in every way (*here the rest to be supplied down to*). possessed of beautiful form.

At that time and at that period the reverend Samana Mahāvira arrived there. The assembly of people went out to hear him, the king also went out to hear him. He went out like Koniya. The religion was expounded by Lord Mahāvira. The

assembly returned. The king also returned. At that time and at that period the eldest disciple of the reverend Samana Mahāvira named Indabhūi, who was a houseless monk (*here the remaining epithets to be supplied down to*) who cast forth an extensive lustre and who had observed a fast of two days (*here everything to be supplied exactly*) as described in Pannati (i.e. Bhagavati-Sūtra), came to the city of Vāṇiyagāma and wandering for alms from house to house high and low he descended in the direction of the high road. There he saw many elephants who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had bands fastened to their chests, who had bells suspended *to their girdles*, who had put on an upper cloak and various ornaments on the neck set with different gems, who were fully equipped, who had good banners with emblems such as an eagle, a flag, who wore fine crest-garlands, who had keepers on their backs, and who were equipped with weapons and missiles. He also saw many horses who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had cloaks put on their backs, whose covers of the body were suspended from their backs, who had an upper cloak, whose faces were terrific because of the small chowries, whose waists were decked by chowries and small mirrors, who had horse-men on their backs and who were equipped with weapons and missiles. He also saw many men

who had their loins girt up, who had put on armours, who had their bows strung, who had put on ornaments on their necks, who wore good white turbans marked with emblems and who were equipped with weapons and missiles. Amidst those men he saw a man who was bound up in such a manner that his neck was bent down, whose ears and nose were cut off, whose body was besmeared with oil, who was possessed of a pair of rough rags fit for an offender, who had a rope and a garland of red flowers on his neck, who had his body covered with red chalk, who was frightened, who though condemned to death held his life dear, who was made to eat the small pieces of the flesh of his own body which was cut into small pieces like the grains of sesame, who was being beaten with hundreds of whips, who was surrounded by many men and women and who was being announced (*as an offender*) at every square with the beating of a broken drum. This proclamation of the following description was heard: "Truly, oh you beloved of the gods! The boy Ujziyaya has not offended any king or prince but he has offended his own actions."

. 10. Then after seeing that man the following idea occurred to reverend Goyama: "Alas! this man (*here the rest to be supplied down to*) experiences the pain resembling that of the hell." Having thought so he, wandering in high, middle and low families, accepted sufficient alms and

having done so he through the midst of the city of Vāṇiyagāma (*here the rest to be supplied down to*) showed it (*the alms to his preceptor Lord Mahāvîra etc. and*) having bowed down and saluted reverend Mahāvîra he spoke thus : “ Oh, Venerable Sir, I being permitted by you (*went to*) Vāṇiyagāma (and here he tells everything that had happened). *Then he asked* : “ Oh, Venerable Sir, who was that man in his former birth ? (*here the whole account of Ujziyaya to be supplied down to*) experiences (*hell-like miseries*).

The Samana replied : “ Truly, oh, Goyama at that time and at that period in this very Bhāraka country in the continent of Jambû there was a city named Hatthināura which was prosperous (*here the rest to be supplied*). In that city of Hatthināura there was a king named Sunanda who was *as powerful as the mountain Mahayā* (*here all his remaining epithets to be supplied*). In that city of Hatthināura, in its innermost part there was a shed of cows supported on hundreds of pillars and very pleasant (3). There dwelt happily, free from fear and without any hardships, many cattle of the city—the cows of the city and the bulls of the city and the bullocks of the city and the calves of the city, having masters or having no masters, who got plenty of grass and water. In that city of Hatthināura there was, indeed, a formidable cattle-entrapper.

(a thief who catches animals under the pretext of a cattle-lifter) who was irreligious (*here the rest to be supplied down to*) difficult to be pleased. That cruel cattle-entrapper had a wife named Uppalā who was perfect (in all her limbs, *here the rest to be supplied*). Once upon a time that Uppalā, the wife of the cattle-entrapper, became pregnant. Then when full three months were over the following desire in pregnancy arose in *the mind of* that Uppalā, the wife of the cattle-entrapper : "Blessed, indeed, are those mothers (4) and *only* they have obtained the real fruit of life and birth who satisfy their pregnancy-desire by tasting, enjoying, eating and distributing to others wine, wine prepared from honey, wine prepared from palm-fruit, a kind of white wine, wine prepared from raw sugar and flowers of *dhātaki*, and wine prepared from grapes, together with the udders, breasts, testicles, tails, humps, shoulders, ears, eyes, noses, tongues, jaws, dew-laps, pieces of meat roasted on an iron pipe, meat fried in oil, baked meat, dried meat and meat preserved in salt—of the many cattle of the city (*here the rest to be supplied down to*) bulls having masters (*or having no masters*). Therefore, if I shall also satisfy (*here the rest to be supplied down to I shall also be blessed etc.*)". Having thought so, she, on account of this pregnancy-desire of hers being not satisfied, became emaciated, pained by hunger (because she starved herself on account of not getting her desired food), lean (lit.

without flesh), diseased in mind and diseased in body, devoid of lustre, miserable and distracted in mind (or miserable, distracted and timid), pale, had her lotus-like face and eyes withered, did not enjoy suitably the flowers, dress, scents, garlands, ornaments and food, was like a wreath of lotus flowers crushed in hands, indiscriminate (*here the rest to be supplied down to*) fell a thinking. Now that formidable cattle-entrapper went near his wife (lit. wife of the cattle-entrapper) Uppalā, and having done so, he saw her indiscriminate (*here the rest to be supplied*) and having seen her indiscriminate he spoke thus : “ Oh, you beloved of the gods ! why are you indiscriminate and have fallen into thinking ? ” Then that wife Uppalā spoke thus to the formidable cattle-entrapper : “ Oh, you beloved of the gods ! after full three months (*of my pregnancy*), this pregnancy-desire has arisen in me that blessed are those *mothers* who satisfy their pregnancy-desire by tasting (3) wine (6) together with the udders (*here the rest to be supplied down to*) of many cattle of the city. Therefore, oh, you beloved of the gods ! on account of this my pregnancy-desire being not satisfied (*here the rest to be supplied down to*) have fallen into thinking. ”

Then that formidable cattle-entrapper spoke to his wife Uppalā thus : “ Oh, you beloved of the gods ! do not become indiscriminate and fall into

thinking. I shall so manage that your pregnancy-desire will be satisfied." He, *thus*, consoled her with these agreeable (5) (*here the rest to be supplied down to*) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid, having girt up his loins (*here the the rest to be supplied down to*) taking weapons *with him*, and having done so, went through the middle of the city of Hatthināura to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied down to*) of bulls (*here the rest to be supplied down to*) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (lit. cut off i.e. the obstacle in the desire being cut off) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper, after full nine months of her pregnancy were over, gave birth to a son.

11. Then that boy, as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise. Then hearing that great noise of that great cry many cattle of the city (*here the rest to be supplied § 10 down to bulls*) in the city of Hatthināura became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave *him* the name as follows: because this our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (*here the rest to be supplied down to*) became terrified (4) and began to run away in all directions, therefore let our son have the name, 'Gottāsaa—the frightener of cattle.' Then that Gottāsaa boy passed away his boyhood. Then that formidable cattle-entrapper at a certain time met with death. Then that Gottāsaa boy, crying, weeping and sobbing and being surrounded by many friends, kinsmen, near ones, relatives, acquaintances and attendants, removed the dead body of the formidable cattle-entrapper and having done so he performed the various worldly funeral rites. Then once upon a time that king Sunand himself appointed that boy Gottāsaa as the *state* cattle-entrapper. Then that Gottāsaa boy, as soon as he became the cattle-entrapper, became irreligious (*here the rest to be supplied down to*) difficult to be pleased. Then that boy Gottāsaa, on account of his being the cattle-entrapper, every day used

to go out of his house at midnight alone, unfrightened, with his loins girt up and with his armour on (*here the rest to be supplied* § 9, down to) taking his weapons and missiles, to the place where the cow-shed was situated; and having done so he cut off (*here the rest to be supplied* § 10, down to) of many cattle of the city having masters or having no masters. And having done so he used to go to his house; and then that cattle-entrapper Gottāsaa tasting and enjoying wine (6, *here the rest to be supplied*, down to) passed his time. Then that cattle-entrapper Gottāsaa, whose acts were of this type (*here the rest to be supplied* §§ 5-6), having accumulated great sin and having lived his long life of five hundred years and falling into evil and miserable thoughts at the time of death and having met with death at the time of his surcease *here*, was born as a hell-being in the second region of hell the maximum duration of life in which is said to be three Sāgarovamas.

12. Now, that merchant Vijayamitta had a wife named Subhaddā who was 'jāyaninduyā' (a woman who gives birth to dead children). She bore children who met with death *when they were born*. Then that cattle-entrapper Gottāsaa, having afterwards come out from the second region of hell, was born as a son in this very city of Vāṇiyagāma, in the womb of Subhaddā the wife of the merchant Vijayamitta. Then at a

certain time when full nine months of pregnancy were over that house'wife Subhaddā gave birth to the son. Then that Subhaddā house'wife got that boy, as soon as he was born, to be thrown on a solitary dung-hill and having done so she got him to be taken back a second time and having done so she duly protecting and concealing him reared him up. Then the parents of that boy performed with great prosperity and reception "Thiivadiyā" (a rite performed at the birth of a child, perhaps for wishing him long life), the rite of 'exposing the child to the sun and the moon' at its birth which is done on the third day after the birth and the rite 'Jāgariyā' at which relatives keep religious wakefulness during the sixth night. Then when the eleventh day was over and the twelfth day came the parents of that boy gave him the following significant name true to its sense: 'because our son was thrown away on a solitary dung-hill as soon as he was born therefore let him be Ujziyaya—the abandoned by name.' Then that boy Ujziyaya being taken care of by the five nurses viz. (1) the milk-nurse, (2) the bathing-nurse, (3) the decoration-nurse, (4) the play-nurse and (5) the lap-nurse, (*here he is to be described exactly as Dadhapainna in the Uvarāi Sutta*, down to) without any obstacles like a good 'champaka' plant (which grows happily) in the sheltered place of a mountain-valley. Then at a certain time that merchant Vijayamitta having taken the four kinds of

merchandise viz. (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (*such as gems etc.*) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda and who was, therefore, without *any* protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families, rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was caste away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant, heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'cham-paka' creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying, weeping and sobbing (being surrounded by many friends (*here the rest to be supplied* § 11)), performed the worldly

funeral rites of the merchant Vijaymitta. Then at a certain time that Subhaddā, the wife of the merchant *also* met with death on account of constantly entering into the anxiety (lit. thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

13. Then the police-officers of the city (lit. protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujziyaya from his house and having done so gave that house to some one else. Then that boy Ujziyaya, being driven out of his house, began to grow up very happily in the squares (*here the rest to be supplied §§ 5-6, down to*) paths, gambling houses, courtesan's houses, and wine-shops. Then that boy Ujziyaya, uncontrolled and unchecked *as he was*, became self-willed, wanton, wine-drinker, and became addicted to theft, gambling, and harlots. Then at a certain time that Ujziyaya came in contact with the courtesan Kāmajayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajayā. Then at a certain time, Siri, the queen of that king Vijaymitta suffered from vaginal pain; and the king Vijaymitta was not able to enjoy excellent human enjoyments with his queen Siri. Then at a certain time he got the boy Ujziyaya to be driven away from the house of the courtesan

Kāmajzayā and having done so he kept the courtesan Kāmajzayā as his own mistress and having done so he enjoyed excellent enjoyments with the courtesan Kāmajzayā. Then that boy Ujziyaya, being driven out of the house of the courtesan Kāmajzayā and being attached, addicted, greedy, deeply loving and thinking of the courtesan Kāmajzayā and not getting remembrance, attachment and composure of mind in anything else and having his heart fixed upon her, his mind gone to her, his feelings full of her ideas, thinking of her, engaged in *finding out the remedies* to obtain her back, concentrating all his sense-organs upon her and full of the thoughts of her, always awaited the several opportunities (lit. weak points) *of going to the royal house, of taking the advantage* (lit. holes) *of scanty royal retinue and of taking the chance* (lit. drawback) *of seeing her separated from all other persons*. Then at a certain time that boy Ujziyaya found an opportunity (lit. weak-point) to visit the courtesan Kāmajzayā, and secretly entered the house of the courtesan Kāmajzayā and having done so he enjoyed with her excellent human enjoyments.

Now, the king Vijayamitta, having taken his bath (*here the rest to be supplied, down to*) expiation and having decorated *himself* with all ornaments and being surrounded by a ring of men, went to the house of Kāmajzayā and having done so he saw there the boy Ujziyaya enjoying

excellent human enjoyments with the courtesan Kāmajayā, and having done so he, being greatly enraged, contracted his eye-brows in three folds on his forehead (i.e. became much more angry) and made the boy Ujziyaya to be arrested by his men and having done so he gave him a sound beating and made his body broken and shattered by strokes of bones, fists, knees and elbows and having done so he bound him up bending his neck downwards, and having done so he has made him to be brought here in this manner as a person meant for the gallows. In this way, oh, Goyama ! the boy Ujziyaya experiences (here the rest to be supplied §§ 6-7, down to) of acts done previously."

14. *Then Goyama asked* : " Oh, Venerable Sir ! where will the boy Ujziyaya go from here after his death at the time of surcease ? Where will he be re-born ? " *Then the Samana replied* : " Oh, Goyama having completed his long life of twenty five years the boy Ujziyaya, being impaled this very day at the time when one third part of the day will still remain to pass, will, after his death at the time of surcease, be re-born as a hell-being in the region of Rayanappabhā. Then having afterwards come out from that he will be re-born as a monkey in the families of monkeys at the foot of the mountain Veyaddha in the country of Bhāraka situated in this very continent of Jambuddiva. There having completed his juvenile life and being greatly attached,

addicted, greedy and desirous of the pleasures of lower animals, he will kill young ones of monkeys *newly* born. *Then* he, whose actions will be such [who will be intent upon doing actions of this type, who will be possessed of (*evil*) knowledge of doing such actions, and who will be possessed of such a conduct], will, having met with death at the time of surcease, be re-born as a son in the family of harlots in the city of Indapura *situated* in the country of Bhāraha in the continent of Jambuddiva. Then the parents of *that* boy will cut off his testicles as soon as he will be born and will teach him the profession of an eunuch. Then the parents of that boy after his completion of twelve days *after his* birth (i.e. after he will be twelve days old) will give him this name of the following description: "Let him be an eunuch named Piyasena." Then that eunuch Piyasena will complete his boyhood, will attain to youth, will become educated and will attain to maturity of age (to be able to enjoy pleasures of life) and will become possessed of excellence and an exquisite body being endowed with form, youth and beauty. Then that eunuch Piyasena having brought under his influence many kings (*here the rest to be supplied* §§ 5-6, down to) and others by means of the various uses of magic, charms, magic powders, maddening (lit. making fly) their hearts, concealing what is obtained, attracting, captivating their hearts and bringing them under his control, will enjoy

great human pleasures. Then that eunuch Piya-sena, whose actions will be such (*here the rest to be supplied*), having committed great sin and having lived the long life of twenty one hundred years and having met with death at the time of surcease, will be re-born as a hell-being in the region Rayṇappabhā. Then *he will be re-born among the reptiles, then a Suṃsumāra crocodile and so forth just as in the case of the first Miyāputta* § 7, down to) the region of hell. Then having afterwards come out from that he will be re-born as a buffalo in the city of Champā situated in the country of Bhāraha in this very continent of Jambuddiva. There at a certain time being deprived of its life by keepers of the pen ('gotthila') he will be re-born as a son in the family of a rich man in that very city of Champā. There having completed his boyhood he, in the presence of worthy monks (*here the rest to be supplied including the incident of omniscience, enlightenment, accepting monkhood (lit. a houseless state), becoming born as a deva in the Suhamma heaven just as in the case of the first Miyāputta, down to*) he shall finish his course."

(*Here the usual Conclusion is to be inserted.*)

End of the Second Lecture of the First Book
of the Seventh Anga called
Vivāgasūyam.

Third Lecture.

THE STORY OF ABHAGGASENA.

(The Introduction to the Third Lecture, in the usual terms, is to be inserted here.)

15. Truly, Jambû at that time and at that period there was a town called Purimatāla *which was* prosperous (*here the rest to be supplied*). In the north-easterly direction of that city of Purimatāla there was a park Amohadamsana. There, there was the temple of the demigod Amohadamsi. In that city of Purimatāla there was a king named Mahabbala. In the north-easterly direction on the frontier of that city of Purimatāla there was situated a forest-settlement of thieves named Sālā which was situated in a corner of a rugged valley of a mountain, which was encircled by a wall-like fencing of bamboo-nets, which was surrounded by a ditch formed by rugged precipices of hills cut, the places of waters in which were inside (i.e. were not easily accessible), the skirts of which were characterised by scarcity of water, in which there were many passages and by-ways between hills, the entry into and exit from which was allowed only to known persons and which was unassailable even by a large number of angry people engaged in preventive service of policemen. In that Sālā, the forest-settlement of thieves, there lived the leader of thieves named Vijaya who was irreligious (*here the rest to be*

supplied down to) [who destroyed, cut, killed and instigated others to kill (living creatures)], who was bloody-handed, whose fame as a thief had reached many cities, who was brave, who was a giver of heavy strokes, who was adventurous, and who hit at the sound of an object. He was irreligious and the foremost champion in wielding a sword. In that Sālā, the forest-settlement of thieves he enjoyed the leadership of five hundred thieves (*here the rest to be supplied, down to*) passed his time happily.

16. Then, that Vijaya, the leader of thieves was also the shelter (lit. fence) of many thieves, debauches, thieves who break open the knots of bundles (something like pick-pockets), thieves who break open the walls of houses by cutting holes into them, rogues (lit. on: who wears a rag, a thief) and of many other thieves whose limbs were cut off (i.e. who were punished for thefts) and who were exiled (and hence undesirable). Then that Vijaya, the leader of thieves, used to torture, kill, threaten, whip and deprive of their houses (lit. residences), wealth, corn, and extort suitable money from the people of the north-easterly direction of the city of Purimatāla, by means of destroying many villages and towns, capturing cattle, taking persons captives, waylaying travellers and breaking open the walls of houses by means of spade etc. He used to rob often (lit. every now and

then) the revenue of the king Mahabbala. That Vijaya, the leader of thieves, had a wife named Khandasiri who was perfect in all her limbs (*here the rest to be supplied*). The son of that Vijaya, the leader of thieves, born of his wife Khandasiri, was a boy named Abhagga-sena whose body was endowed with all the five sense-organs without any deficiency, who had become educated, who had attained to maturity of age to be able to enjoy pleasures of life, and who had attained to youth.

At that time and at that period the Samana, the blessed Mahāvira arrived on a visit to the city of Purimatāla. The assembly of people went out to hear him. The king also went out to hear him. The Religion was expounded by Lord Mahāvira. The assembly of persons as well as the king returned. At that time and at that period Goyama, the eldest disciple of the Samana, the blessed Mahāvira (*here the rest to be supplied, down to*) descended on the high-road. There he saw many elephants, many horses and men who had their loins girt up and who had put on their armours (*here the rest to be supplied § 9*). Amidst those men he saw a man who was bound up in such a manner that his neck was bent down (*here the rest to be supplied § 9, down to*) who was being announced (*as an offender*) at every square with the beating of a broken drum. Then, the royal officers made him enter the first.

square *of the city* and having done so they killed before *his very eyes* eight younger brothers of his father and having done so they, beating him very much by means of the lashes of whips, made him miserably eat very small pieces of flesh (as small as the 'kāgani' or gunjā fruit) and having done so they made him drink the water in the form of blood. After that in the second square *they* killed before him his eight younger aunts (*the wives of those eight younger uncles that were killed*). In the same way, in the third square *they* killed the eight elder brothers of his father, in the fourth his four elderly aunts, in the fifth the sons of his father (i.e. all his brothers excluding himself), in the sixth square the wives (of all the brothers), in the seventh the son-in-laws of his father (i.e. the husbands of his sisters), in the eighth the daughters of his father (i.e. his sisters), in the ninth the grandsons of his father (i.e. the sons of his brothers and sisters), in the tenth the grand-daughters of his father (i.e. the daughters of his brothers and sisters), in the eleventh the husbands of those grand-daughters of his father, in the twelfth the wives of those grand-sons of his father, in the thirteenth the husbands of his father's sisters, in the fourteenth his father's sisters, in the fifteenth the husbands of his mother's sisters, in the sixteenth his mother's sisters, in the seventeenth the wives of his maternal uncle, and in the eighteenth they killed before him his remaining friends, caste-

fellows, near ones, relatives, kinsmen, acquaintances and attendants and having done so they beat him very much by means of the lashes of whips and made him miserably eat very small pieces of meat and made him drink water in the form of blood.

17. Then that blessed Goyama saw that man and having done so this thought of the following description occurred to him (*here the rest to be supplied § 10, down to*) went out as he had come and spoke thus: "Truly, oh, Venerable Sir!" (*here the rest to be supplied § 10, exactly as before, down to*) "Oh, Venerable Sir! who was that man in his former birth? (*here the rest to be supplied §§ 5-6, down to*) experiences (*hell-like miseries*). Then the Samāṇa replied: "Truly, oh Goyama! at that time and at that period there was a city named Purimatāla in the country of Bhāraha in this very continent of Jambuddiva, which was prosperous (*here the rest to be supplied*). In that city of Purimatāla there was a king Udiyodaya who was as powerful as the mountain Mahayā (*here all his remaining epithets to be supplied*). There in that city of Purimatāla there was a dealer in eggs named Ninnā - the lawless who was rich (*here his remaining epithets to be supplied, down to*) not overpowered by anybody, who was irreligious (*here his remaining epithets to be supplied, down to*) difficult to be pleased. Many men of that Ninnā, the dealer in

eggs, who were paid wages either in cash or in food, used to carry with them every morning axes and pairs of baskets attached to a bamboo-staff *and carried on shoulders*, and take away from the skirts of the city of Purimatāla, many eggs of the female crows, those of the female owls, those of the female pigeons, those of the "tittibhi" birds, those of the female cranes, those of the female peacocks, those of the female hens and those of many other water animals, land animals and birds etc., and having done so they used to fill up the pairs of baskets attached to a bamboo-staff and *having done so* they used to go to the place where Ninnāa, the dealer in eggs, was and having done so they took *those eggs* near that Ninnāa, the dealer in eggs. Then many men of that Ninnāa, the dealer in eggs, who were paid wages either in cash or in food, used to fry, roast and bake *those many eggs* of the female crows (*here the rest to be supplied, down to*) the eggs of the female hens and those of many other water animals, land animals and birds etc. in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and having done so they used to earn their livelihood by selling eggs in the market of the principal street of the town. That Ninnāa, the dealer in eggs, himself, also, used to live by tasting and eating wine (*and so forth as in § 10*) together with those many eggs of the female crows (*here the rest to be supplied down to*)

the eggs of the female hens which were baked, roasted and fried. Then that Ninnāa, the dealer in eggs, whose actions were of this type (4) having accumulated great sin and having completed his long life of one thousand years and having met with death at the time of surcease, was re-born as a hell-being in the third region among the hells the maximum duration of life where is said to be seven Sāgarovamas.

18. Then, having afterwards come out from that he was re-born as the son of Vijaya, the leader of thieves, in the womb of his wife Khandasiri, in Sālā, the forest-settlement of thieves. Then at a certain time, when full three months of her pregnancy had passed, this pregnancy-desire of the following description arose in the mind of that Khandasiri, the wife of the leader of thieves : “ Blessed indeed, are those mothers who pass their time by tasting and eating abundant food, drinks, articles of eating, articles of taste and wine, having taken their baths, having offered oblations (*here the rest to be supplied*, down to) having made amendments, having decorated themselves with all kinds of ornaments and being surrounded by many friends, caste-fellows, one's own near relatives, kinsmen, acquaintances, attendants and women, and many other wives (lit. women) of thieves, and who, after having taken their meals and after having come to the hall after meals to eat bettle-nuts

etc., putting on man's attire and having girt up their loins (*here the rest to be supplied* § 9, down to) equipped with weapons and missiles, satisfy their pregnancy-desire by filling the sky with a noise excellent (*here the rest to be supplied*, down to) and as loud as the roaring noise of an ocean, produced by the constant beating of a trumpet blown quickly with shields in hands, swords drawn, brandished quivers placed on the shoulder, bows producing twang, arrows thrown, brandishing of weapons and thigh-like bells suspended and drawn up, and by looking and moving everywhere in all directions in Sālā, the forest-settlement of thieves. Therefore, If I, also satisfy (*here the rest to be supplied*, down to) *I shall also be blessed.*" Having thought so, she, on account of that pregnancy-desire being not satisfied, (*here the rest to be supplied* § 10, down to) fell a thinking. Then that Vijaya, the leader of thieves, saw his wife Khandasiri indiscriminate (*here the rest to be supplied*), and having seen her indiscriminate spoke thus: "Oh, you beloved of the gods! why are you indiscriminate (*here the rest to be supplied*, down to) have fallen into thinking?" Then that Khandasiri spoke to Vijaya thus: "Oh, you beloved of the gods! after full three months of my pregnancy (*here the rest to be supplied*, down to) I have fallen into thinking." Then that Vijaya, the leader of thieves, having heard this account from his wife Khandasiri, spoke thus to

his wife Khandasiri: "Oh, you beloved of the gods I do as you please," and paid heed to it (i.e. to her desire). Then that Khandasiri, the wife of the leader of thieves, being permitted by Vijaya, the leader of thieves, and, therefore, greatly pleased and satisfied, passed her time happily by tasting and eating abundant food (4) and wine being surrounded by many friends (*here the rest to be supplied, down to*) and many other wives of thieves, after having taken her bath (*here the rest to be supplied, down to*) having decorated herself with all kinds of ornaments; and she, after having taken her meal and after having come to the hall after meal to eat a bettle-nut etc., putting on man's attire and having girt up her loins, satisfied her pregnancy-desire (*here the rest to be supplied, down to*) moving in all parts of Sālā, the forest-settlement of thieves. Then that Khandasiri, the wife of the leader of thieves, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated and who fully enjoyed her pregnancy-desire bore that foetus very happily. Then that Khandasiri, the wife of the leader of thieves, after full nine months were over, gave birth to a son. Then, that Vijaya, the leader of thieves, performed Thiivadiyā—a rite performed at the birth of a son,—lasting for ten nights, of that son with great prosperity and reception. Then

that Vijaya, the leader of thieves, on the eleventh day *after* the *birth* of that boy, got prepared abundant food (4), invited *his* friends, caste-fellows (*and so forth, here the rest to be supplied, down to*) spoke thus before those friends, caste-fellows (*and so forth*) : “ Because this pregnancy-desire of this description arose in us (i.e. in the mind of the mother of the boy) when this boy entered the womb therefore let our son be ‘Abhaggasena—one having an invincible army (*of thieves*)’—by name. Then that boy Abhaggasena, *being taken care of* by five nurses (*here the rest to be supplied § 12, down to*) grew up.

19. Then that boy Abhaggasena completed his boyhood, *was married to* eight girls *by his parents* (*here the rest to be supplied, down to*) was given gifts consisting of eight articles and enjoyed pleasures of life in lofty mansions. Then at a certain time that Vijaya, the leader of thieves, met with death. Then that boy Abhaggasena, crying, weeping and sobbing and being surrounded by five hundred thieves, removed the dead body of Vijaya, the leader of thieves, with great pomp and show and having done so he performed the various worldly funeral rites; and after some time he had his grief mitigated. Then, at a certain time those five hundred thieves crowned the boy Abhaggasena to the great leadership of thieves in Sālā, the forest-settlement of thieves. Then that boy Abhagga-

sena, as soon as he became the leader of thieves,
 became irreligious (*here the rest to be supplied*
 § 16, down to) took away the revenue of
 king Mahabbala. Then the people of that
 country, being greatly tortured by the massacre
 of many villages by Abhaggasena, the leader of
 thieves, summoned each other and having done
 so spoke thus: "Oh, you, beloved of the gods!
 Abhaggasena, the leader of thieves, by the
 destruction of many villages (*here the rest to be*
supplied § 16, down to) deprives the northern
 people of the city of Purimatāla of their wealth
 etc. Therefore, verily, it is desirable (lit. good)
 that this information should be given to king
 Mahabbala in the city of Purimatāla." Then those
 people of the country mutually approved of this
 thing and having taken *with them* a costly,
 valuable and precious present fit for a king they
 went to where the city of Purimatāla was and
 having done so they went to where king Mahab-
 bala was and having done so they presented
 (lit. brought) before him that costly (*as above,*
down to) present and having folded their hands
 they spoke thus to the king Mahabbala: "Truly,
 oh, lord! Abhaggasena, the leader of thieves, in
 Sālā, the forest-settlement of thieves, by means
 of the massacre of many villages (*here the rest*
to be supplied § 16, down to) deprives us of
 wealth etc. Therefore, we wish oh, lord! to live
 happily under the shelter of your hands fearless
 and free from troubles," and having done so

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied, down to*) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus: "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggasena, the leader of thieves, alive and bring him to me." Then that commander of the army responded to this, saying: "As your lordship commands." Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied § 9, down to*) with missiles, and producing a great roaring noise (*here the rest to be supplied, down to*) resembling the roaring of an ocean with the beating of a trumpet blown quickly with shields fastened on hands (*here the rest to be supplied § 18*), went through the midst of the city of Purimatāla and having done so proceeded to go to the place where Sālā, the forest-settlement of thieves, was situated. Then the spies of that Abhaggasena, the leader of thieves, getting the intelligence about this went to where Sala, the forest-settlement of thieves, was and to where Abhaggasena, the leader of thieves, was and having done so and having folded their hands (*as above, down to*) and spoke thus:

“ Oh, you beloved of the gods ! in the city of Purimatāla king Mahabbala has ordered the commander of the army together with a large multitude of soldiers *thus* : ‘ Oh, you beloved of the gods ! go and raid Sālā, the forest-settlement of thieves and capture Abhaggasena, the leader of thieves, alive and having done so bring him to me.’ Then that commander of the army, together with a large multitude of soldiers, has proceeded to come to where Sālā, our forest-settlement (lit. forest-settlement of thieves) is.” Then that Abhaggasena, the leader of thieves, having heard and listened to this matter from those spies summoned the five hundred soldiers and having done so spoke thus : “ Truly, oh, you beloved of the gods ! in the city of Purimatāla Mahabbala (*as above*, down to) has proceeded to come *etc.*” Then that Abhaggasena spoke thus to the five hundred thieves : “ Therefore, it would be better if we repulse *the attack of* that commander of the army before he reaches Sālā, our forest-settlement.” Then those five hundred thieves responded to Abhaggasena, the leader of thieves, saying, “ As you command.” Then that Abhaggasena, the leader of thieves, got prepared abundant food, drinks, eatables and articles of taste and having done so and having taken his bath (*here the rest to be supplied* § 17, down to) and having made amendments, together with the five hundred thieves, enjoyed (4) that abundant food (4) and wine (6). Then after

having taken meals and after having come to the hall after meals to eat bettle-nuts etc., and coming out of it clean and quite pure together with the five hundred thieves he put on (lit. climbed) wet leather and having done so he, whose loins were girt up (*here the rest to be supplied, down to*) missiles, *producing a loud roaring noise* (*here the rest to be supplied, down to*) fastened on hands, at midnight went out of Sālā, the forest-settlement of thieves, and having done so, he, having taken shelter on a redoubtable fortress and thicket and having equipped himself with *abundant* food and drink for his army, stood waiting for that commander of the army. Then that commander of the army came to where Abhaggasena, the leader of thieves, was and having done so he even began to fight with him. Then that Abhaggasena, the leader of thieves, soon defeated, crushed (*here the rest to be supplied, down to*) repulsed him. Then that commander of the army, being defeated (*as above, down to*) repulsed, *became* devoid of strength, weak, devoid of energy, devoid of manliness and valour and thinking that it was impossible to hold out against robbers returned to where the city of Purimatāla was and to where king Mahabbala was, and having done so and having folded his hands (*as above, down to*) spoke thus: "Truly, oh lord! Abhaggasena, the leader of thieves has restorted on a redoubtable fortress having equipped himself with *abundant* food and drink *for his army*; hence he

could not be captured by anybody by a straight (lit. chest to chest) fight even with a very large army of horses, or that of elephants, or that of warriors on foot (i.e. infantry) or that of chariots—or even with an army consisting of *all these* four parts. Therefore, he could be approached only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. Those *so-called* followers of his *who are in his confidence*, who create dissensions among his friends, kinsmen, near ones, relatives, acquaintances and attendants by means of abundant money, gold, excellent rich treasures and wealth, and who frequently send to Abhaggasena, the leader of thieves, costly, rich and valuable presents, will be able to take him into confidence."

20. Then at a certain time that king Mahabala got to be built an excellent and very lofty mansion which was supported on hundreds of pillars, beautiful and charming to look at. Then that king Mahabala, at a certain time, got announced a festival the admission to which was without any fees (*here the rest to be supplied, down to*) and which was to last for ten nights, and having done so he summoned his family-men and having done so he spoke to them thus : "Oh, you beloved of the gods ! go to Sālā, the forest settlement of thieves, and there having folded your hands (*and so forth, down to*) you should

speak thus to Abhaggasena, the leader of thieves :
 ‘ Oh you beloved of the gods ! in the city of
 Purimatāla king Mahabbala has got announced a
 festival the admission to which is without any
 fees (*here the rest to be supplied, down to*) and
 which is to last for ten nights; therefore, oh, you
 beloved of the gods ! should they bring to you
 just here *presents such as* abundant food (4)
 flowers, garments, garlands and ornaments *etc.*, or
 you would go there personally ?” Then, those
 family-men, having folded there hands (*and so
 forth, down to*), responded to *these words* of
 king Mahabbala and having done so they, making
 journeys which were not very long and with
 comfortable halts and meals went out of the city
 of Purimatāla to where Sālā, the forest-settlement
 of thieves, was, and having folded their hands
 (*and so forth, down to*) spoke thus to Abhagga-
 sena, the leader of thieves : “ Oh, you beloved of
 the gods ! in the city of Purimatāla king Mahab-
 bala (*and so forth, down to*) the admission to
 which is without any fees (*and so forth as above,
 down to*) or you would go there personally ?”
 Then that Abhaggasena, the leader of thieves
 spoke thus to those family-men : “ Oh, you
 beloved of the gods ! I shall personally go to the
 city of Purimatāla,” *and then* he showed respect
 to those family-men and *then* dismissed them.
 Then that Abhaggasena, the leader of thieves,
 being surrounded by many friends (*and so forth
 as above, down to*) having taken his bath (*and*

so forth as above, down to) having made amendments and having decorated himself with all kinds of ornaments went out of Sālā, his forest-settlement (lit. the forest-settlement of thieves) and having done so he went to where the city of Purimatāla was situated and where king Mahabbala was and having done so, having folded his hands (and so forth as above, down to) congratulated king Mahabbala saying, 'Victory to you, victory to you' and having done so presented before him a valuable (and so forth, down to) gift. Then that king Mahabbala accepted that valuable (and so forth) gift of Abbhaggasena, the leader of thieves, and welcomed and respected Abbhaggasena, the leader of thieves and dismissed him and gave him the lofty mansion as his abode of residence. Then that Abbhaggasena, the leader of thieves, after being dismissed by king Mahabbala went to the place where the lofty mansion was situated. Then that king Mahabbala summoned his family-men and having done so spoke to them thus: "Oh, you beloved of the gods! go and get prepared abundant food, drinks, articles of eating and articles of taste and having done so take that abundant food (4) and wine (6) and many flowers, scents, garlands and ornaments to Abbhaggasena, the leader of thieves, at the lofty mansion." Then those family-men having folded their hands (and so forth, down to) took the food etc. to Abbhaggasena. Then that Abbhaggasena, the leader of thieves, being surrounded by

many friends and relatives and having taken his bath (*and so forth, down to*) and having decorated himself with all kinds of ornaments ate that abundant food (4) and wine (6) and became intoxicated. Then that king Mahabbala summoned his family-men and having done so spoke to them thus : " Oh, you beloved of the gods ! go and shut up the gates of the city of Purimatāla and capture Abhaggasena, the leader of thieves, alive and bring him to me." Then those family-men having folded their hands (*and so forth, down to*) responded to him, and shut up the gates of the city of Purimatāla and captured Abhaggasena, the leader of thieves, alive and brought him to king Mahabbala. Then that king Mahabbala has thus got Abhaggasena, the leader of thieves, to be brought as an offender in this manner (*as described above § 16*). In this way oh, Goyama ! Abhaggasena, the leader of thieves, experiences (*here the rest to be supplied, down to*) the fruits of acts done previously."

Then Goyama asked : " Oh, Venerable Sir ! where will Abhaggasena, the leader of thieves, go after his death at the time of surcease ? Where will he be re-born ?" Then the Samana replied : " Oh, Goyama, Abhaggasena, the leader of thieves, having completed his long life of thirty-seven years and being impaled on this very day when one third of the day will still remain to pass, having met with death at the time of surcease

will be re-born in the region of Rayanappabhā, in the hell having maximum *duration of life*. Then having afterwards come out from that he will pass through various worldly existences (*here the rest to be supplied exactly as in the case of the first-Miyāputta, down to*) region of hell. Then having come out from that he will be re-born as a pig in the city of Vānārasi; and there being deprived of life by the killers of pigs, he will be re-born as a son in the family of a rich man in that very city of Vānārasi. There he having passed his boyhood (*here the rest to be supplied, exactly as in the case of the first, down to*) will attain liberation.

(*Here the usual Conclusion is to be inserted.*)

End of the Third Lecture of the First Book
of the Seventh Anga called
Vivāgasuyam.

Fourth Lecture.**THE STORY OF SAGADA.**

(The Introduction to the Fourth Lecture, in the usual terms, is to be inserted here.)

21. Truly, Jambū at that time and at that period there was a town named Sāhanjanī which was possessed of wealth, well-protected and prosperous. Outside that city of Sāhanjanī, in the north-easterly direction, there was a park named Devaramaṇa. There, there was an old abode of the demigod Amoha. In that city of Sahanjanī there was a king named Mahachanda *who was as powerful as the mountain Mahayā* etc. That king Mahachanda had a minister named Susena *who was well-versed in the four expedients of winning over an enemy viz. making negotiations, creating dissensions in an enemy's army, an open attack (lit. punishment) and bribery etc., and who was proficient in exercising control.* In that city of Sāhanjanī there was a harlot named Sudansanā (*here her description to be given § 8*). In that city of Sahanjanī there dwelt a householder Subhadda who was rich (*here his remaining epithets to be supplied*). That householder named Subhadda had a wife named Bhaddā who was perfect in every way (*here the rest to be supplied*). That householder Subhadda had a son named Sagada, born of his wife Bhaddā, who was perfect in every way (*here the rest to be*

supplied). At that time and at that period there arrived on a visit the Samana, the blessed Mahāvira, the assembly and the king went out to hear him, the law was expounded by the Samana, the assembly returned. At that time and at that period Goyama, the eldest disciple of the Samana (*here the rest to be supplied* § 9, down to) descended in the direction of the high road. There he saw many elephants, horses and men and amidst those men he saw one man, accompanied by a woman, who had his neck bent down (*here the rest to be supplied* § 9, down to) and who was being announced as an offender by a proclamation. (*Here everything to be supplied as before*, down to :) The blessed one replied : “ Truly, oh Goyama ! at that time and at that period there was a city named Chhagalapura in the country of Bhārāha in this very continent of Jambuddiva. There, there was a king named Sihagiri who was as powerful as the mountain Mahayā (*here the remaining to be supplied*). In that city of Chhagalpura there dwelt a shepherd named Chhania who was rich (*here the rest to be supplied*, down to) irreligious (*here the rest to be supplied* §§ 5–6, down to) difficult to be pleased. That shepherd Chhania had many herds of animals such as goats, rams, rojzas, bulls, hares, pigs, young deer, lions, deer, peacocks, buffaloes, animals which are kept in hundreds and animals which are kept in thousands, who were kept in a pen. And there many other persons

who were paid wages either in cash or in food, protected and looked after many goats (*as above, down to*) buffaloes. And many other men of his dwelt in the pen of the goats (*here the rest to be supplied*). And those many other men of his, who were paid wages either in cash or in food, deprived several hundreds and thousands of goats *etc.* of their lives, and cut them into pieces and small pieces and brought them to the shepherd Chhanīa. And those many men of his used to fry, roast and bake those many pieces of flesh of the goats (*here the rest to be supplied, down to*) buffaloes in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and then they used to earn their livelihood *by selling them in the market of the principal street of the town.* And that Chhanīa, the shepherd, also used to eat those various pieces of flesh of the goats (*as above, down to*) buffaloes, which were fried, roasted and baked, together with wine. (6) Then that Chhanīa, whose actions were of this type (*here the rest to be supplied §§ 5-6, down to*) having accumulated great (lit. wicked) sin and having completed his long life of seven hundred years and having met with death at the time of surcease, was re-born as a hell-being in the fourth region of hell the maximum duration of life where is ten Sāgarovamas,

22. Now Bhaddā, the wife of that householder Subhadda was 'jāyanindūyā' (a woman

who gives birth to dead children). The children which she bore met with death when they were born. Then that shepherd cchānīa having afterwards come out of the fourth region of hell was re-born in this very city of Sāhanjani as a son in the womb of Bhaddā, the wife of the householder Subhadda. Then that Bhaddā, the wife of the householder, at a certain time when full nine months of her pregnancy were over, gave birth to a son. Then the parents placed that boy under a cart as soon as he was born and caused him to be brought back a second time and gradually protected him, nursed him and reared him up (*here everything else to be understood exactly as in the case of Ujziyaya § 12, down to*): 'because we placed this son under a cart as soon as he was born therefore let this son of ours be 'Sagada' by name.' (*Here the rest is to be reproduced exactly as in the case of Ujziyaya § 12, down to*) Subhadda met with death in Lavana-samudda and the mother of the boy also met with death. And he (i.e. Sagada) was driven out of his house. Then that boy Sagada being driven out of his house began to grow up very happily in the squares (*here the rest to be reproduced exactly as in the case of Ujziyaya § 13, down to*) he came in contact with the courtesan Sudarisanā. Then that minister Susena, at a certain time, got that boy Sagada to be driven out of the house of the courtesan Sudarisanā and he kept the courtesan Sudarisanā as his own

mistress and enjoyed excellent human pleasures with the courtesan Sudarisanā. Then that boy Sagada being driven out of the house of the courtesan Sudarisanā and (*here the rest to be reproduced exactly as in the case of Ujziyaya § 13, down to*) not getting remembrance etc. in anything else, at a certain time, secretly entered the house of Sudarisanā, and having done so he enjoyed excellent pleasures with Sudarisanā. Now, the minister Susena having taken his bath (*here the rest to be supplied, down to*) having decorated himself and being surrounded by a ring of men went to where the house of the courtesan Sudarisanā was situated, and having done so he saw the boy Sagada enjoying excellent pleasures with the courtesan Sudansanā and having done so, he, being greatly enraged (*here the rest to be supplied, down to*) and burning with anger, contracted his eye-brows in three folds on his forehead (i.e. became much more angry), got the boy Sagada to be arrested by his men (*here the rest to be supplied § 13, down to*) he bound him up bending his neck downwards and having done so he went to where king Mahachanda was and having done so and having folded his hands he spoke thus : " Truly, oh, lord ! the boy Sagada has offended my inner-apartment." Then that king Mahachanda spoke thus to the minister Susena : " Oh you beloved of gods ! you may yourself punish the boy Sagada." Then that minister

Susena, being permitted by king Mahachanda, has thus ordered the boy Sagada and the courtesan Sudarisanā to be brought to the place of execution. Truly, in this way oh, Goyama ! the boy Sagada experiences *the fruits of acts done previously.*"

23. *Then Goyama asked :* " Oh, Venerable Sir ! where will the boy Sagada go after his death ? Where will he be re-born ? " Then the Samana answered : " Oh, Goyama ! having completed his long life of fifty seven years the boy Sagada, being made to embrace an iron statue of a woman strongly heated and hence become just like a burning fire *at the time* when one third part of this very day will *still* remain to pass, will after his death at the time of surcease, be re-born as a hell-being in the region of Rayanappabhā. Then having afterwards come out from it he will be re-born as a twin in the family of a Mātanga—a low-caste in the city of Rāyagiha. Then the parents of that boy after his completing the twelfth day *after his birth* will give him this name of the following description true to its sense : ' Let our son be Sagada by name and our daughter Sudarisanā by name.' Then that boy Sagada having completed his boyhood will attain to youth ; and that daughter Sudarisanā having completed her girlhood will attain to youth and will be possessed of excellence and an exquisite body on account of being endowed with form,

youth and beauty. Then that boy Sagada being enamoured of Sudarisaṇā on account of her form youth and beauty will enjoy with Sudarisaṇā excellent human enjoyments. Then at a certain time that boy Sagada will attain to the position of a cattle-entrapper. Then he will be a cattle-entrapper irreligious (*here the rest to be supplied, §§ 5-6, down to*) difficult to be pleased and he, whose actions will be of this type (*here he is to be described exactly as the cattle-entrapper Gottasaa § 11*) having accumulated great sin and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rayanappabhā. *Then he will wander into the worldly existence down to hellis as in the case of Miyaṇputta or Ujziyaya.* Then having afterwards come out of that he will be re-born as a fish in the city of Vānārasi; and there being killed by fishermen he will be re-born as a son in the family of a rich man in that very city of Vānārasi. *Then he will get enlightenment, will become averse to worldly life, will accept monkhood will, after his death at the time of surcease, be re-born as a god in Sohamma heaven and will ultimately get liberation in the country of Mahāvīdeha."*

(*Here the usual Conclusion is to be inserted.*)

End of the Fourth Lecture of the First Book
of the Seventh Anga called
Vivāgasūyam.

Fifth Lecture.**THE STORY OF BAHASSAIDATTA.**

(The Introduction to the Fifth Lecture, in the usual terms, is to be inserted here.)

24. Truly, Jambû ! at that time and at that period there was a city named Kosambî which was prosperous, well-protected and happy. Outside *that city* there was a park Chandoyaraṇa and a demigod Seyabhadda. In that city of Kosambî there was a king named Sayāṇiya *who was as powerful as the mountain Mahayā (here the rest to be supplied)*. He had a queen named Miyā-vaî. That Sayāṇiya had a son named Udāyaṇa, the prince, born of his wife Miyādevî, who was perfect in every way and he was the Juvarāya—the crowned prince (*the Prince of Wells, as we call it*). That prince Udāyaṇa had a queen named Paumāvaî.

That king Sayāṇiya had a family priest Somadatta who was well-versed in the Riuvveya (Sk. Rgveda) and the other three Vedas. That family priest Somadatta had a wife named Vasudattā. That Somadatta had a son named Bahassaidatta born of his wife Vasudattā who was perfect in every way. At that time and at that period Lord Mahāvîra arrived there on a visit. At that time and at that period reverend Goyama (*here the rest to be supplied exactly as in § 9, down to*) descended in the direction of

the high road, and there he saw (exactly as before § 9, down to) elephants, horses and a man amidst the crowd of men. The same thought occurred to him and asked exactly as before the account of that man's former birth, and reverend Mahāvira replied: " Truly, oh, Goyama ! at that time and at that period there was a city named Savvatobhadda in the country of Bhāraka in this very continent of Jambu, which was prosperous, well-protected and happy. In that city of Savvattobhadda there was a king named Jiyasattū. That king Jiyasattū had a family priest named Mahesaradatta who was well-versed in Riuvveya—R̥gveda (4) down to Atthavvāna—Attharvaveda. Then that family-priest Mahesaradatta, for the increase of the strength and kingdom of king Jiyasattū, got captured every morning one son of a Brahmin, one son of a Kshtriya, one son of a merchant-Vais'ya, and one son of a low-caste—S'udra, and got their hearts to be taken out while they were actually alive and, thus gave offerings for the well-being of king Jiyasattū. Then that family priest Mahesaadatta used to get captured and get the hearts to be taken out, of two Brahmins, two Kshatriyas two Vais'yas and two S'udras on the eighth and the fourteenth days of the month; four Brahmins, Kshatriyas, Vais'yas and S'udras every four months, eight every six months and sixteen every year. And, whenever king Jiyasattū was engaged in fighting with his enemy's army, the family priest Mahesaradatta used to get captured eight

hundred Brahmin boys, eight hundred Kshatriya boys, eight hundred Vais'ya boys and eight hundred S'udra boys and used to get their hearts to be taken out while they were alive, and, thus gave offerings for the well-being of king Jiya-sattā; and then that enemy's army was either forthwith routed or repulsed.

25. Then that family priest Mahesardatta whose actions were of this type (*here the rest to be supplied* §§ 5-6) having accumulated great sin and having lived his long life of thirty hundred years and having met with death at the time of surcease was re-born in the hell in the fifth region, the maximum duration of life where is seventeen Sagarovamas. Then having afterwards come out of it he was re-born as the son of the family priest Somadatta by his *wife* Vasudattā in this very city of Kosambī. Then the parents of that boy after his completing the twelfth day *after his birth* gave him this name of the following description: "Because this our boy is the son of the family priest Somadatta by his wife Vasudattā therefore let our son be 'Bahassaidatta' by name." Then that boy Bahassaidatta being nursed by five nurses (*here the rest to be supplied* § 12, down to 6) began to grow up. Then that Bahassaidatta completed his boyhood, attained to youth, became educated and attained to maturity of age *to be able to enjoy pleasures of life*. He was a dear boy-friend of the prince Udāyana, who was born

with him, brought up with him, and who played with him in dust. Then at a certain time that king Sayāniya met with death. Then that prince Udāyana crying, weeping and sobbing and being surrounded by many kings (*here the rest to be supplied §11, down to*) merchants and others, removed the dead body of king Sayāniya with great pomp and show and performed the various wordly funeral rites. Then those many kings (*as above, down to*) merchants lavishly coronated that prince Udāyana as their king. Then that prince Udāyana became a king *as powerful as the mountain Mahayā* (*here the rest to be supplied*). Then that boy Bahassaidatta had free access to all places, all regions and even to the inner apartments as he was performing the duty of the family priest of king Udāyana. Then that family priest Bahassaidatta entering the inner-apartments at any proper or improper, not odd or odd time, at night or at twilight, at a certain time, fell into evil connection with the queen Paumāvai, and enjoyed excellent pleasures with her. Now, on the other hand king Udāyana having taken his bath (*here the rest to be supplied, down to*) having decorated himself went to where queen Paumāvai was, and saw the family priest Bahassaidatta enjoying excellent pleasures with queen Paumāvai, and, therefore, being greatly enraged contractd his eyebrows in three folds on his forehead and got the family priest Bahassaidatta to be arrested by his

men, and having done so he has thus got him to be brought here to the place of execution. In this way oh, Goyama ! the family priest Bahassaidatta experiences (*here the rest to be supplied §§ 6-7, down to*) of acts done previously."

Then Goyama asked : " Oh, Venerable Sir, where will the boy Bahassaidatta go having met with death here ? Where will he be re-born ? " Then the Samaṇa answered : " Oh, Goyama ! the family priest—the boy Bahassaidatta, having lived his long life of sixty four years and being impaled this very day *at the time* when one third part of the day will still remain to pass and having thus met with death at the time of surcease, *will be re-born* in the region Rāyāṇṇapabbhā. Then he will wander into *worldly existences* down to the region of hell and then having afterwards come out from that he will be re-born as a deer in the city of Hatthināura. There he, being killed by hunters, *will be re-born* as a son in the family of a rich merchant in that very city of Hatthināura. Then he will get enlightenment (*here the rest to be supplied as in the case of Miyaṇputta, down to*) will be re-born in a celestial car in the Sohamma heaven and will get liberation in the country of Mahāvīdeha.

(*Here the usual Conclusion is to be inserted.*)

End of the Fifth Lecture of the First Book
of the Seventh Anga called

Vivāgasūyaṃ.

Sixth Lecture.

THE STORY OF NANDIVADDHANA (OR NANDISENA).

(The Introduction to the Third Lecture in the usual terms, is to be inserted here.)

26. Truly Jambû at that time and at that period *there was* a city named Mahurā, a park called Bhandira, a demigod named Sudansaṇa, a king named Siridāma. *He had* a wife named Bandhusirī. *They had* a son named prince Nandivaddhana who was perfect *in every way* and who was the crowned prince. That king Siridāma had a minister named Subandhu *who was well-versed in* all the four expedients of winning over an enemy viz. negotiations, dissensions (*here the rest to be supplied* § 21). That minister Sabandhu had a son named Bahumittaputta who was perfect *in every way*. That king Siridāma had a barber named Chitta. As he was performing astonishing and diverse duty of a barber to king Siridāma, he had free access to all places, all regions and even to the harem. At that time and at that period Goyama, the eldest disciple of the Samana (*here the rest to be supplied* § 9, down to), descended in the direction of the high road and *saw* (exactly as before § 9) elephants, horses and men. And amidst those men he saw a man (*here the rest to be supplied* § 9, down to) surrounded by many men and women. Then the royal officers made him sit on a strongly heated iron throne

which resembled a burning flame (i.e. which was red hot), and then they lavishly coronated (!) him who was amidst those men in various ways by *strongly* heated iron jars which, therefore, resembled a burning flame, some of which were filled with *melted* copper, some with *melted* tin, some with *melted* lead, some with water mixed with chunam and some with oil mixed with salts or acids. Then they made him put on a red hot (lit. resembling a burning flame) necklace consisting of eighteen strings, then a *red hot* necklace of nine strings (*here the rest to be supplied, down to*) a *red hot* 'patta'—an ornament for the forehead—and then a *red hot* crown. Then the following thought (*here the rest to be supplied exactly as in § 10, down to*) : *The samana* answered : "Truly, oh Goyama ! at that time and at that period there was a city named Sihapura, in the country of Bhārāha in this very continent of Jambuddiva, which was prosperous, well-protected and happy. In that city of Sihapura there was a king named Siharaha. That king Siharaha had a jailor named Dujjohaṇa who was irreligious (*here the rest to be supplied, down to*) difficult to be pleased. That jailor had these articles, for use in the jail for extortion of prisoners, of the following description viz. many iron pots—'kundis' some of which were full of copper, some full of tin, some full of lead, some full of water mixed with chunam and some full of oil mixed with salts or acids *all of which were kept burning on fire.*

That jailor Dujjohana had many 'uttiyās'—big earthen pots with their necks like those of camels—some of which were filled with the urine of horses, some with that of elephants, some with that of cows, some with that of buffaloes, some with that of camels, some with that of goats and some with that of rams and *all of these* were completely filled. That jailor Dujjohana had many heaps and collections of hand-cuffs, fetters for feet, 'hadis'—massive wooden frames to fasten on the feet of a prisoner, shackles and iron chains which were lying scattered. That jailor Dujjohana had many heaps and collections of many bamboo-creepers, cane-creepers, tamarind-creepers, whips with fine leathern straps, ordinary whips and straps made from hemp. That jailor Dujjohana had many heaps and collections of slabs of stones sticks, clubs and small anchors of iron or stone. That jailor Dujjohana had many heaps and collections of threads, ropes, nooses and ropes made of hair. That jailor Dujjohana had many heaps and collections of swords, saws, razor-blades and 'kalambachirapattas—kinds of weapons'. That jailor Dujjohana had many heaps and collections of iron nails, bamboo-pegs, leathern straps and weapons resembling scorpion strings—'allapalla.' That jailor Dujjohana had many heaps and collections of small needles, big needles and small iron clubs. That jailor Dujjohana had many heaps and collections of small razors for shaving, small razors for cutting of nails, nail-cutters, cutters of nails

and blades of Darbha grass. Then that jailor got captured many thieves, debauches, pick-pockets, king's offenders, debtors, killers of children, killers of persons by taking them into confidence, gamblers and rogues, and having done so he made them lie on their backs, made them open their mouths with an iron bar and made some of them drink melted copper, some melted tin, some melted lead, some heated water mixed with chunum, some heated oil mixed with salts or acids and some he made to bathe with that very oil. He made others lie down on their backs and made some drink the urine of horses, some that of elephants, (*here the rest to be supplied as above, down to*) and some that of rams. He made others fall down on their belly and to some he gave lashes of whips with a 'chhada chadda' sound, to some he gave excessive pain with the same, some he handcuffed, some he fastened with fetters on feet, some he fastened on 'hadis,' some he put into shackles, he forced some to contract and break *their limbs etc.*, some he chained with iron chains, he cut off the hands of some (*and so forth, down to*) some he wounded with weapons, some he got to be beaten by means of bamboo-creepers (*here the rest to be supplied as above, down to*) and some with straps made from hemp. Others he made to lie down on their backs, and got slabs of stones to be put on their bellies and then got sticks to be put upon those slabs and having done so he asked his men to give a good shaking to the offenders and some

of them he got to be bound in hand and feet by means of threads (*here the rest to be supplied as above, down to*) ropes made of hair and then put them down in a well with their heads-down and made them drink water, some he caused to bleed by means of swords (*here the rest to be supplied as above, down to*) 'kalambachīrapattas' and made them bathe with oil mixed with salts or acids, some he made to thrust nails and bamboo-pegs on their foreheads, collar bones, elbows, knees and heels and made them thrust, *on the remaining parts of their body, those* weapons resembling scorpion stings, some he made to thrust needles and blades of Darbha grass on the fingers of their hands and feet by means of small hammers and made them rub on the ground, some he caused to bleed in their body by means of small razors (*here the rest to be supplied as above, down to*) nail-cutters and made them cover their bodies with wet Darbha and Kus'a grass and made them sit in the sunshine and when they (the Darbha and the Kus'a grass) were dry, pulled them out (*so that the skin would begin to bleed*) producing a ' chhada chhadā ' sound.

Then that jailor Dujjohana, whose actions were of this type, having accumulated great sin and having lived his long life of thirty-one years, and having met with death at the time of surcease, was re-born as a hell-being in the sixth region of

hell the maximum duration of life where is twenty two Sāgarovamas.

27. Then having afterwards come out from that he was born as a son in the womb of Bandhusirī the queen of the king Sirīdāma in this very city of Mahurā. Then Bandhusirī, after full nine months of her pregnancy were over (*here the rest to be supplied, down to*) gave birth to a son. Then after his completion of the twelfth day after his birth his parents gave him this name of the following description : " Let our son be ' Nandisena ' by name." Then that prince Nandisena being surrounded by five nurses (*here the rest to be supplied §12, down to*) began to grow up. Then that prince Nandisena completed his boyhood (*here the rest to be supplied §12, down to*) became a youth and became a crowned prince. Then that prince Nandisena, being greedy of the kingdom (*here the rest to be supplied, §§5-6, down to*) harem, desired to kill king Sirīdāma (his own father) and wished to himself enjoy and protect the royal sovereignty. Then the prince Nandisena awaited the several opportunities (*lit. weak points, holes and drawbacks*) of *killi*ng king Sirīdāma. Then that prince Nandisena not getting any opportunity (*lit. weak point*) of *killi*ng king Sirīdāma, at a certain time, sent for the barber Chitta and having done so spoke to him thus : " Oh, you beloved of the gods ! you have got free access to all places, all regions and

even to the harem of king Sirīdāma, and you often perform the duties of a barber to king Sirīdāma; therefore oh, you beloved of the gods! if you thrust a razor in the neck of king Sirīdāma while performing the duties of a barber to him I shall give you half the kingdom and you will be able to enjoy with me excellent enjoyments." Then that barber Chitta responded to these words of the prince Nandisena. Then this *idea* of the following description (*here the rest to be supplied, down to*) occurred to that barber Chitta: "If king Sirīdāma were to come to know this secret of mine I don't know by what evil untimely death he would kill me", and having thought so he, *greatly* afraid as he was, went to where king Sirīdāma was and having folded his hands spoke thus to king Sirīdāma in secret: "Truly, oh, lord! the prince Nandisena being greedy of the kingdom (*here the rest to be supplied* §§ 5-6, down to) desires to kill you and to himself enjoy and protect the royal sovereignty. Then that king Sirīdāma having heard and listened to this matter from the barber Chitta and, therefore, being greatly enraged (*here the rest to be supplied* § 13) and having contracted *his eye-brows in three folds on his forehead* got the prince Nandisena to be arrested by his men, and has ordered him to be brought to the place of execution in this manner. In this way, indeed, oh, Goyama! the boy Nandisena experiences (*here the rest to be supplied* §§ 6-7, down to) of acts done

previously. Then Goyama asked : "Where will the prince Nandisena go having gone from here after having met with death at the time of surcease? Where will he be re-born?" The Samana answered : "Oh, Goyama ! the prince Nandisena, having lived his long life of sixty years and having met with death at the time of surcease, will be re-born in the region of Rayanappabhā. Then he will wander into worldly existence as in the case of Miyaputta or Ujziyaya. Then he will be re-born as a fish in the city of Hatthināura. There he, being killed by fishermen, will be re-born in the family of a rich merchant in that very city of Hatthināura. Then he will get enlightenment, will go to Sohamma heaven and will get liberation in the country of Mahāvideha, will be finally enlightened, will be liberated, will get perfect bliss and will put an end to all miseries.

(Here the usual Conclusion is to be inserted)

End of the Sixth Lecture of the First Book
of the Seventh Anga called
Vivāgasuyama.

Seventh Lecture.**THE STORY OF UMBARADATTA.**

(The Introduction to the Third *Lecture* in the usual terms, is to be inserted here.)

28. Truly, Jambû at that time and at that period *there was* a city named Pādālasanda, a park named Vanasanda and a demigod named Umbaradatta. In that city of Pādālasanda there was a king named Siddhatha. In that city of Pādālasanda there was a householder named Sāgaradatta who was rich and prosperous. He had a wife named Gangadattā. That Sāgaradatta had a son named Umbaradatta by his wife Gangadattā, who was perfect in every way (here the rest to be supplied, down to) with all his five senses fully developed without any deficiency. At that time and at that period Lord Mahāvîra arrived there on a visit (here the rest to be supplied § 3, down to) the assembly returned. At that time and at that period reverend Goyama (here the rest to be supplied exactly as in § 4, down to) went to where the city of Pādālasanda was and entered the city of Pādālasanda by the eastern gate and there he saw a man suffering from itching, leprosy, dropsy (lit. having two bellies), fistula, piles, cough, asthma, intumescence, swelling of face and hands, decaying of toes and decaying of ears and nose, the sores on whose body were dripping with pus and watery blood ('rasiyā') the worms pricking

the sores which were oozing out pus and blood, from whose ears and nose water was oozing out, who was every moment vomiting out morsels of pus, blood and worms, who was producing harsh and piteous unpleasant voice, whose path was difficult to be approached on account of a collection of swarms of flies, whose head was greatly full of sores, who had put on patched rags, who had in his hand a broken earthen cup—'mallaga' and a broken earthen pot, and who was making his livelihood by begging (lit. by saying 'give me food') at every house. Then reverend Goyama wandered for alms in high as well as low families and accepted enough of it and went out of the city of Pādālasanda and went to where the blessed Samana, Mahāvira, was, showed him the alms and showed it to him again and again and being permitted by the Samana (here the rest to be supplied, down to) he took food without any attachment or liking for that food, but simply to keep himself alive, as a snake takes to the hole (or, he took his food as if without allowing the food to touch the cavity of his mouth, showing apathy to taste, just as a snake enters into its hole without touching the side of the hole), and passed his time by making himself engrossed in self-control and penance.

Then reverend Goyama on a second occasion at the time of breaking the two days' fast (lit. the fast in which six meals are cut off) in the

first 'Porasi'—a period of three hours (lit. human shadow used to indicate time) engrossed in the study of sacred texts (*here the rest to be supplied* § 9, down to) entered the city of Pādālasaṇḍa by the southern gate and saw that very man suffering from itching (*here the rest to be supplied exactly as above, down to*) passed his time by *making himself engrossed in self-control and penance*. Then on a third occasion that Goyama *at the time of breaking the two days' fast* (*here the rest to be supplied exactly as above, down to*) entered the city of Pādālasaṇḍa by the western gate and saw that very man who was suffering from itching (*here the rest to be supplied*). Then on a fourth occasion at the time of breaking the two days' fast he *entered through the northern gate* (*here the rest to be supplied as above*) and saw that very man. Then the following idea occurred to him: "Oh this man (*here the rest to be supplied* § 4, down to) of acts done previously, and spoke thus: "Truly, oh, Venerable Sir! I, at the time of breaking the two days' fast (*here the rest to be supplied as above, down to*) for wandering for alms went to where the city of Pādālasaṇḍa was and having done so I entered Pādālasaṇḍa by the eastern gate. There I saw a man who was suffering from itching (*here the rest to be supplied as above, down to*) making his livelihood by begging. Then on the second occasion of breaking the two days' fast I entered through the southern gate. Then

on the third occasion of breaking the two days' fast I entered through the Western gate. In the same manner on a fourth occasion at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from itching (*here the rest to be supplied as above, down to*) making his livelihood by begging, and an idea occurred to me of asking your Lord about his previous birth." Then the Samāṇa answered: "Truly, oh, Goyama! at that time and at that period there was a town named Vijayapura, in the country of Bhārāha in this very continent of Jambuddiva, which was prosperous, well-protected and happy. In that city of Vijayapura there was a king named Kaṇagaraha. That king Kaṇagaraha had a physician named Dhannantari who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children, (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgery, (4) the science of the cure of bodily diseases, (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skilful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantari used to prescribe meat preparations to king Kaṇagaraha, to his harem, and to many kings (*here the rest to be supplied §§ 5-6, down to*) merchants, and to many weak persons, sick

persons, patients, diseased persons having guardians or no guardians, and to the ascetics, Brahmins, beggars, beggars carrying human skulls as their begging bowls, beggars in rags, and to other sick persons. To some of these he prescribed the flesh of fish, to some that of a tortoise, to some that of a crocodile, to some that of an alligator, to some that of a 'sumsumāra' crocodile, to some that of a goat; in this way to others that of a ram, a 'rojza,' a hog, a deer, a hare, a cow or a buffalo; to some that of a 'tittira' bird, to some that of sparrows, 'lavaka' birds, pigeons, hens, peacocks and that of many other water animals, land animals and birds (lit. animals moving in the sky) etc.; and that physician Dhannantari, himself, used to eat and taste the flesh of those many fish (*here the rest to be supplied as above, down to*) that of peacocks and that of many water animals, land animals and birds, which was fried, baked and roasted *to-gether with* wine (6).

Then that physician Dhannantari, whose actions were of this type, having accumulated great sin and having lived his long life of thirty two hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell the maximum duration of life where is twenty two Sāgarovamas.

Now, the housewife Gangadattā was 'Jāyaninduyā' (a woman who gives birth to dead children). She gave birth to children who died

as soon as they were born. Then at a certain time at midnight when that lady (*lit. the wife of a householder*) Gangadattā was keeping awake for family affairs the following thought occurred to her: "Truly, I have been enjoying excellent human enjoyments with the householder Sāgardatta for many years, but I have not given birth to any boy or girl. Therefore blessed, indeed, are those mothers, meritorious are they, happy are they and auspicious are they—those mothers, indeed, methinks, have well-earned the fruits of their human lives, whose wombs deliver pretty children, greedy to such milk from their mother's breasts, giving a sweet talk, warbling, nestling against the breasts and arm-pits, of their mothers,—children that are placed on the laps of their mothers by being clasped with their lotus-like delicate hands, and that give again and again sweet and warbling talk. I am, indeed, unblessed, unmeritorious, and unhappy as I have not yet given birth to even one *such a child*. It would be good, therefore, that to-morrow (*here the rest to be supplied, down to*) *when the sun will be shining*, I, having taken the permission of the householder Sāgardatta, and having taken with me many flowers, garments, scents and ornaments, and in the company of many friends, caste-persons, my own near relatives, kinsmen, acquaintances, attendants and women, should go out of the city of Pādālasaṇḍa, and having done so to go outside it to where the abode of the demigod Umbaradatta is, and per-

form the great (lit. rich or costly) worship of the demigod Umbardatta with flowers, and having prostrated at his feet on my knees, to beg his favour (thus) : ‘Oh, you beloved of the gods ! if I shall give birth to a son or a daughter I shall make additions to (the property of the deity for) worship, gifts, share of profit, and permanent capital.’ *It would be good to beg his favour in this way.*” She thought so, and having done so, the next morning (*here the rest to be supplied as above, down to*) shining, she went to where the householder Sāgaradatta was and having done so she spoke thus to the householder Sāgaradatta : “Truly, oh, you beloved of the gods ! I am enjoying with you (*here the rest to be supplied as above, down to*) I have not got (given birth to) a child. Therefore, oh, you beloved of the gods ! I, being permitted by you wish (*here the rest to be supplied as above, down to*) to beg the favour of the demigod Umbardatta. Then that Sāgaradatta spoke thus to his wife Gangadattā : “Oh, you beloved of the gods ! I have also got the same desire as to what are the means by which you will be able to give birth to a son or a daughter;” and he gave permission to this desire of his wife Gangadattā. Then that housewife Gangadattā, being permitted to fulfil her desire by the householder Sāgaradatta, having taken many flowers (*here the rest to be supplied as above, down to*) went out of her house in the company of women and having done so went through the midst of the city of Pādala-

sanda and having done so went to where a pond was and having done so brought many flowers, garments, scents, garlands and ornaments on the bank of the pond, and having done so she plunged into the pond and took her bath in it and enjoying in the water she completed her bath, put on 'Kautaka' marks (marks on the cheek, forehead etc. to ward off evil); auspicious things like curds and rice-grains and performed expiatory rites, kept her clothes wet after bath (doing which at the time of worship is considered specially sanctifying) and came out of the pond, and took those flowers etc., and having done so, she went to where the abode of the demigod Umbaradatta was and at his sight (i.e. of course, at the sight of the idol of the deity) bowed down to him and having done so she touched him with a bunch of wool, wiped him off with it, sprinkled him with a stream of water and *then* wiped off his body by a scented, soft and delicate piece of cloth and having done so she dressed him with white garments and decorated him with excellent (lit. costly) flowers, garments, garlands, scents, ointments and waved (lit. burnt) the incense *before him* and spoke to him thus: "Oh, you beloved of the gods! if I shall give birth to a son or a daughter" (*here the rest to be supplied as above, down to*) begged his favour and having done so she returned into that very direction from which she came.

Now that physician Dhannantari, having

afterwards come out of that hell, was born as a son in the womb of the house'wife Gangadattā in the city of Pādālasanda in this very continent of Jambuddiva. Then when full three months of her pregnancy were over the following thought occurred to that house'wife Gangadattā : " Blessed, indeed, are those mothers (*here the rest to be supplied as above, down to*) they have well-earned the fruits of their human lives who get prepared abundant food, drinks, eatables and articles of taste, and having done so, being surrounded by many friends (*here the rest to be supplied as above, down to*) and having taken that abundant food, drinks, eatables and articles of taste, go through the midst of the city of Pādālasanda and having done so go to where the pond is, and having done so plunge into the pond and having taken their bath (*here the rest to be supplied as above, down to*) having performed expiatory rites eat that abundant food, drinks, eatables and articles of taste together with many friends, caste-fellows (*here the rest to be supplied as above, down to*) satisfy their pregnancy-desire." She thought so and having done so, the next day (*here the rest to be supplied, down to*) when the sun was shining she went to where the householder Sāgardatta was and having done so she spoke to the householder Sāgardatta thus : " Blessed are those mothers (*here the rest to be supplied as above, down to*) satisfy their pregnancy-desire etc.

Therefore, I wish (*here the rest to be supplied as above, down to*) to satisfy my pregnancy-desire." Then that householder Sāgardatta approved of this desire of his wife Gangadattā. Then that Gangadattā, being permitted by the householder Sāgardatta, got prepared abundant food, drinks, eatables and articles of taste and wine (6) and got to be taken with her many flowers (*and so forth as above, down to*) and being surrounded by many (*and so forth as above, down to*) took her bath and having given offerings went to where the abode of the demigod Umbaradatta was (*and so forth as above, down to*) waved (lit. burnt) incense and went to where the pond was. Then, those friends (*and so forth as above, down to*) women decorated Gangadattā, the wife of the householder, with all kinds of garments and ornaments. Then that housewife Gangadattā satisfied her pregnancy-desire by eating that abundant food, drinks, eatables and articles of taste together with wine (6) in the company of those friends and caste-fellows as well as many other ladies of the city, and having done so she returned into that very direction from which she came. Then that Gangadattā, the wife of the householder, whose pregnancy desire was satisfied, bore that foetus very happily. Then that housewife Gangadattā, when full nine months of her pregnancy were over (*here the rest to be supplied, down to*), gave birth to a son. Then his (i.e. the son's) parents performed 'Thiivadiyā' (*here the rest to be*

supplied § 18, down to): ‘Because this son was obtained by us through the favour of the demi-god Umbaradatta therefore let the son be ‘Umbar-datta’ by name.” Then that boy Umbardatta being nursed by nurses began to grow up. Then that householder Sāgaradatta met with death at the time of surcease (exactly as in the case of the merchant Vijayamitta § 12). Gangadattā also *met with death like Subhaddā* (§ 12). Umbardatta was driven out (*here everything to be understood as in the case of Ujziyaya* § 12). Then at a certain time sixteen diseases simultaneously attacked the body of that boy Umbaradatta. They are as follows:— 1. asthma, 2. cough (*here the rest to be supplied* §§ 5–6, down to) leprosy. Now that boy Umbaradatta, being attacked by the sixteen diseases, thus wanders with his hands decayed (*here his description to be given as before*). In this way, oh, Goyama! Umbaradatta experiences (*here the rest to be supplied* §§ 6–7, down to) of acts done previously. Then Goyama asked: “Where will the boy Umbaradatta go after having met with death at the time of surcease? Where will he be re-born?” Then the Samana answered: “Oh, Goyama! the boy Umbaradatta, having lived his long life of fifty two years and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rāyanappabhā. *Then he will wander into worldly existence* (exactly as in the case of Miyāputta, down to) will be re-born in

the region of hell. Then *having afterwards come out of that* he will be re-born as a hen in the city of Hatthinaura, and being killed in an assembly of persons (or in a yard) will be re-born in the family of a rich merchant in that very city of Hatthināura. *Then he will get enlightenment, will go to Sohamma heaven and will be liberated in the country of Mahāvideha.*

(*Here the usual Conclusion is to be inserted.*)

End of the Seventh Lecture of the First Book
of the Seventh Anga called
Vivāgasuyam.

Eighth Lecture.**THE STORY OF SORIYADATTA.**

(The Introduction to the Eighth Lecture in the usual terms, is to be inserted here.)

29. At that time and at that period there was a city named Soriyapura, a park named Soriyavadinsaga, a demigod named Soriya and a king named Soriyadatta. Outside that city of Soriyapura in the north-eastern direction there was a settlement of fishermen. There, there dwelt a fisherman named Samuddadatta who was irreligious (here the rest to be supplied, down to) difficult to be pleased. That Samuddadatta had a wife named Samuddadattā who was perfect in every way (here the rest to be supplied, down to) with all the five organs of sense fully developed without any deficiency. That Samuddadatta had a son named Soriyadatta born of his wife Samuddadattā who was perfect in every way. At that time and at that period Lord Mahāvīra arrived there on a visit (here the rest to be supplied § 3, down to) the assembly returned. At that time and at that period the eldest disciple of the Samana (here the rest to be supplied § 9, down to) having taken sufficient alms from families high, low and middle, went out of the city of Soriyapura. And wandering not very far from nor very near that settlement of fishermen he saw one man, amidst a large croud of persons, who was emaciated, hungry, lean, covered with bones and skin (but possessing no flesh), very lean, clad in black clothes, who was uttering harsh.

and pathetic words on account of a fish-bone stuck into his throat and who was vomitting every now and then morsels of pus, blood and worms. Then this thought occurred to reverend Goyama (*here the rest to be supplied § 4, down to*) of acts done previously. He thought so and having done so he went to where the blessed Samana Mahāvira was (*here the rest to be supplied § 4, down to*) asking of his previous birth (*here the rest to be supplied §§ 5-6, down to*) the reverend Samana Mahāvira spoke: "Truly, oh, Goyama! at that time and at that period there was a city named Nandipura in the country of Bhāraha in this very continent of Jambuddiva. There ruled king Mitta. That king Mitta had a cook named Siria who was irreligious (*here the rest to be supplied §§ 5-6, down to*) difficult to be pleased. Many fishermen, hunters and bird-catchers of that cook Siria, who were paid wages either in cash or in food, used to kill every morning many 'saṅhamachhā' fish--small fine fish (*here the rest to be supplied, down to*) 'padāgas'--a kind of fish and 'aipadāgas'--also a kind of fish as well as goats (*here the rest to be supplied §§ 21-22, down to*) buffaloes as well as many 'tittira' birds (*here the rest to be supplied § 17, down to*) peacocks, and used to bring them before the cook Siria. And many other 'tittira' birds (*here the rest to be supplied as above, down to*) peacocks of his were kept shut up in a cage; and many other men of that cook Siria, who were paid wages either in cash or in food, used to kill, by cutting

of their wings, those numerous 'tittira' birds (*here the rest to be supplied as above, down to*) peacocks and used to bring them before the cook Siria. Then that cook Siria used to prepare the meat of the various water-animals, land-animals and birds into small pieces as follows:—the fine small pieces of flesh, round pieces of flesh, long pieces of flesh, short pieces of flesh, pieces of cold-cooked flesh, pieces of flesh naturally cooked, pieces of flesh cooked rapidly, pieces of flesh cooked in the air, 'kāla' pieces of flesh—a particular preparation of fish, 'heranga' pieces of flesh—a kind of fish preparation, pieces of fish mixed with curds—'mahitṭhas', pieces of flesh seasoned with the juice of 'amalaka', pieces of flesh seasoned with the juice of grape fruits—'muddiyā', pieces of flesh seasoned with the juice of 'kaviṭṭha' fruits, pieces of flesh seasoned with pomgranates—'dālima,' pieces of flesh seasoned with fish—which he got prepared by frying, baking and roasting. And he used to get prepared many other *juices—the juices of the flesh* of fish, the *juices of the flesh* of deer, the *juices of the flesh* of 'tittira' birds (*here the rest to be supplied as above, down to*) the *juices of the flesh* of peacocks, as well as abundant food and green (i.e. fresh) vegetables; and having done so he used to take them into the kitchen-hall of king Mitta at the time of dinner, and that cook Siria, himself, also used to eat those many (*here the rest to be supplied as above, down to*) the juices of the water animals, land animals and

birds as well as green vegetables *all of which* were fried, roasted and baked, together with wine. Then that cook Siria, whose actions were of this type (*here the rest to be supplied §§ 5-6, down to*) having accumulated great sin and having lived his long life of thirty-three hundred years and having met with death at the time of surcease was re-born in the sixth region of hell.

Now that housewife Samuddadattā was “Jāyanindūyā” (a woman who gives birth to dead children). She bore children who met with death as soon as they were born. (*Here the rest to be supplied as in the case of Gangadattā including the occurring of the idea, asking her husband, begging the favour of the deity Soriya, down to*) she gave birth to a son (*and so forth down to*) : “Because this our son was obtained through the favour of the demigod Soriya therefore let our son be ‘Soriyadatta’ by name.” Then at a certain time that fisherman Samuddadatta met with death. Then that *boy* Soriyadatta removed the dead body of Samuddadatta weeping and being surrounded by many friends, kinsmen (*here the rest to be supplied § 19, down to*) performed the worldly funeral rites. And at a certain time he became the head of the fishermen, who was irreligious (*here the rest to be supplied §§ 5-6, down to*) difficult to be pleased. Then many men of that fisherman Soriyadatta, who were paid wages either in cash or in food, used to plunge with boats (egatthiyā) every morning into the great river Jumnā and used to capture

many 'Saṅhamachhas'-kind of fish (*here the rest to be supplied as above, down to*) 'padāgas and aipadāgas' (kinds of fish),—by means of draining off water from lakes—'dahagalanā,' scrutinizing the lakes—'dahamalanā', churning the lakes—'dahamahanā, destroying the lakes by removing water etc.—'daha-vahana' draining off water from lakes—daha-pavahana', various kinds of nets for catching fish such as 'ayampula' nets, 'pauchapula' nets, 'machhandhala' nets, 'machhapuchha' nets, 'Jambhā' nets, 'tisirā' nets, 'bhisirā' nets, 'dhisarā' nets, 'visirā' nets, 'hillirī' nets, 'zillirī' nets, 'jālas', angles to catch fish—'galas', 'kūdapāsa' nets, 'vakkabandhas'-kind of nets made of hemp, thread-nets 'suttabandhana', and nets made of hair 'valabhandhana',—and used to fill the boats *with those fish*, take them to the banks, make heaps of fish, and expose them to sunshine; and many other persons of his, who were paid wages either in cash or in food, used to sell them—*those fish* which were exposed to sunshine, fried, baked and roasted, in the principal market of the city. And that Soriyadatta, himself, also used to eat those 'saṅhamachha' fish (*here the rest to be supplied as above, down to*) 'padāgas' and 'aipadāgas' (kinds of fish), which were fried and roasted, together with wine. Then at a certain time that fisherman Soriyadatta, while he was eating those pieces of the flesh of fish which were fried and roasted, had a fish-bone stuck into his throat. Then he, being greatly troubled with pain summoned his family men and having done so spoke to them thus : "Oh, you, beloved of the

gods ! go and proclaim aloud in the meeting-places (*here the rest to be supplied §§ 5-6, down to*) roads thus : "Truly, oh you beloved of the gods ! a fish-bone has got into the throat of Soriyadatta and therefore the fisherman Soriyadatta will give abundance of wealth to any physician (6) who would extract the fish-bone out of his neck." Then the family members proclaimed accordingly. Then many physicians (6) heard this proclamation while it was being announced, and having done so they went to the house of Soriyadatta and went to where the fisherman Soriyadatta was *lying*, and making use of their 'Four Talents' viz. (1) Intuitive-'Autapattikī', (2) Disciplined-'Vainayikī', (3) the talent acquired by Practice-'Karmajī' and (4) Developed talent or the talent acquired by maturity of age-'Parināmikī',* they tried to extract the fish-bone out of the neck of the fisherman Soriyadatta by means of vomiting, medicines to vomit, a pain-giving treatment (*such as beating, striking or rubbing hard the diseased part of the body*), swallowing of morsels, Salludhharana-taking out of the dart with the help of some medical instruments, and removing the dart with the help of some medicines. But they were not able to extract or remove it (inside). Then the several physicians (6), when they were not able to extract the fish-bone from

*For a fuller and detailed explanation on these 'Four Talents चतुर्बुद्धि' often alluded to in Jain books and the stories illustrating them, refer to the notes on the same term in my Edition of *Sirisirivālakahā* Part I. pp. 9 to 35.

the neck of Soriyadatta, being tired (*here the rest to be supplied 5-6, down to*) went into that very direction from which they came. Then that fisherman Soriyadatta, who was abandoned by doctors and to whom medicines were of no avail, being greatly tormented by that pain has become emaciated (*here the rest to be supplied as before, down to*) wanders. In this way oh, Goyama ! Soriyadatta experiences (*here the rest to be supplied § 13, down to*) of acts done previously." Then Goyama asked : "Oh, Venerable Sir ! where will the fisherman Soriyadatta go having met with death here at the time of surcease ? Where will he be re-born ? " Then the Samanā answered : "Oh, Goyama ! having lived his long life of seventy years and having met with death at the time of surcease, he will be re-born in the region of Rayanappabhā and will wander into worldly existence exactly as in the case of Miyāputta down to the region of hell, and then having afterwards come out of it he will be re-born as a fish in the city of Hatthināura. Then being killed by fishermen he will be re-born in that very city as a son in the family of a rich mercnant, will get enlightenment, will go to Sohamma heaven and will be finally liberated in the country of Mahāvideha.

(*Here the usual Conclusion is to be inserted.*)

End of the Eighth Lecture of the First Book
of the Seventh Anga called
Vivāgasuyamā.

The Ninth Lecture.

THE STORY OF DEVADATTĀ.

(The Introduction to the Ninth *Lecture* in the usual terms, is to be inserted here.)

30. Truly, oh, Jambû ! at that time and at that period there was a city named Rohîdaa which was prosperous, well protected and happy. In it there was a park called Pudhavivadansaa, a demigod named Dharana, a king named Vesamanadatta, his queen named Sirî and the boy Pûsanandî who was the crowned prince. In that city of Rohîdaa there dwelt a householder named Datta who was rich and prosperous. He had a wife named Kanhasirî. That Datta had a daughter named Devadattâ by his wife Kanhasirî, who was perfect in every way (here the rest to be supplied, down to) possessed of excellence and having an exquisite body. At that time and at that period Lord Mahāvira arrived on a visit (here the rest to be supplied §§ 3-4, down to) the assembly returned. At that time and at that period the eldest disciple of the Samana who was observing the two days' fasts (here the rest to be supplied § 9, down to) descended in the direction of the high road and saw elephants, horses and men (exactly as in § 9). And amidst those men he saw a woman who was bound with her neck bent down, whose ears and nose were cut off (here the rest to be supplied § 9, down to) being impaled on the gallows. Then the following idea occurred to Goyama (and went

away exactly as before § 10, down to) spoke thus : "Oh, Venerable Sir! who was this woman in her previous birth? *The Samana answered :* "Truly, oh, Goyama at that time and at that period there was a city named Supaittha in the country of Bhāraha in this very continent of Jambūddiva, which was properous, well protected and happy. Mahasena was its king. That king Mahasena had an inner-appartment consisting of one thousand queens such as Dhāraṇi and others. That king Mahasena had a son named Sihasena, the prince, by his wife Dhāraṇi, who was perfect in every way and who was the crowned prince. Then at a certain time the parents of that prince Sihasena got to be built five hundred excellent palaces which were lofty (*here their remaining epithets to be supplied*). Then at a certain time they made the prince Sihasena accept the hands of five hundred excellent princesses such as Sāmā and others on one and the same day. Then they offered him excellent gifts in five hundreds. Then that prince Sihasena enjoyed with those five hundred queens such as Sāmā and others. Then at a certain time that king Mahasena met with death. Then Sihasena removed the dead body of his father (*here the rest to be supplied* § 25, down to) he (Sihasena) became the king as powerful as the mountain Mahayā. Then that king Sihasena being greatly enamoured of (4) the queen Sāmā did not honour or pay heed to the other queens and passed his time in this way (without honouring or paying

heed to them). Then the four hundred ninty nine (499) mothers of those remaining four hundred and ninty nine queens, having got the intelligence about this matter that the king Sihasena, their husband, thus, being greatly enamoured of the queen Sāmā, did not honour or pay heed to their daughters and passed his time without honouring or paying heed to them, *thought thus* : "It is good for us therefore, to kill the queen Sāmā by means of fire, poison or weapons." They thought so and awaited the *several* opportunities (lit. intervals, weak-points and holes) of *killing* queen Sāmā. Then that queen Sāmā, getting intimation about this matter spoke thus : "Truly, oh lord ! the five hundred mothers of my five hundred co-wives having got the intelligence about this matter *and so forth as above, down to*) spoke thus to each other : Truly, Sihasena (*here the rest to be supplied as above, down to*) await *the opportunities*. Therefore, I don't understand by what wretched death they will kill me," and having done so she, greatly afraid as she was, went to where the Anger-house 'kovagahara' (a room or house where queens pass their time when angry) was and having done so she began to brood over the matter being depressed at heart. Then that king Sihasena, coming to know about this matter, went to where the Anger-house was and where queen Sāmā was and having done so he found queen Sāmā brooding over the matter being depressed at heart, and having done so he spoke thus : "Oh, you, beloved of the gods ! why

do you brood over being depressed at heart ? ” Then that queen Sāmā, being thus spoken to by king Sīhasena, spoke thus to king Sīhasena breathing angrily.” Truly, oh, lord ! The four hundred ninty nine mothers of my four hundred ninty nine co-wives having got the intelligence about the matter that Sāmā (*and so forth as above, down to*) summoned each other and spoke thus : “Truly king Sīharaha, being greatly enamoured of queen Sāmā, does not honour our daughters and they, therefore await the opportunities *of killing me*. Therefore, I don’t know *by what wretched death they will kill me and therefore* being greatly afraid I brood over.” Then that king Sīhasena spoke thus to queen Sāmā : “Oh, you, beloved of the gods ! do not be dejected at heart and brood over. I shall so try that there will be no pain or trouble to you from anywhere.” And thus he consoled her by those sweet (6) words and then returned, and having done so he summoned his family men and having done so he spoke to them thus : “Oh, you, beloved of the gods ! go and erect a lofty mansion outside the city of Supaitṭha which would be supported on hundreds of pillars, which would be pleasant to look at (4) and report to me about *the carrying out of* this order. Then those family-men with folded hands (*here the rest to be supplied, down to*) responded to this and having done so they erected a lofty mansion in the western direction which was supported on hundreds of pillars and which was pleasant (4),

and having done so they went to where king Sīhasena was, and having done so they reported to him about the carrying out of that order. Then at a certain time that king Sīhasena invited four hundred and ninty nine mothers of the four hundred ninty nine queens. Then the four hundred ninty nine mothers of those four hundred ninty nine queens, being invited by king Sīhasena, having put on all kinds of ornaments, went, with all possible pomp, to where the city of Supaittha was and to where king Sīhasena was. Then that king Sīhasena offered them the lofty mansion as a place for residence. Then that king Sīhasena summoned his family-men and having done so spoke to them thus : " Oh, you, beloved of the gods ! go and bring abundant food (4) and many flowers, garments, scents, garlands and ornaments and present them at the lofty mansion. Then those family-men did so. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens decorated themselves with all *kinds of* ornaments, ate (4) that abundant food (4) and wine (6) and passed their time in singing and dancing. Then at mid-night that king Sīhasena, being surrounded by many persons, went to where the lofty mansion was and having done so he shut the doors of the lofty mansion and set fire on all its sides. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens, being burnt (by the setting on of fire) by king Sīhasena, crying, weeping and so-

being, finding no protection and having no shelter, met with death. Then that king Sihaseṇa, whose actions were of this type (4), having accumulated great sin and having lived his long life of thirty four hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell, the maximum duration of life where is twenty two Sāgarovamas. Then having afterwards come out of it he was re-born as a daughter in the womb of Kannasiri the wife of the householder Datta in this very city of Rohidāa. Then when full nine months of her pregnancy were over (and so forth, down to) she gave birth to a daughter who was tender and beautiful. Then the parents of that daughter, when she completed the twelfth day after her birth, got prepared abundant food (4) (here the rest to be supplied § 18, down to friends, caste-fellows and so forth down to) and gave her the name thus : “ Let our daughter be Devadattā by name.” Then that Devadattā, being nursed by the five kinds of nurses (here the rest to be supplied § 12, down to) grew up. Then that girl Devadattā, having completed her girlhood, became greatly possessed of excellence and an exquisite body on account of youth, form and beauty (and so forth). Then at a certain time that girl Devadattā, having taken her bath (and so forth § 18, down to) having decorated herself and being surrounded by many dwarfs, engaged herself in playing with a golden ball in an open space. Now, on the

other side, king Vesamanadatta, having taken his bath (and so forth § 18, down to) having decorated himself and having mounted a horse, passed, while wandering in the course of his horse-ride, in the vicinity of the house of the householder Datta. Then that king Vesamana, (and so forth as above, down to) while passing in the vicinity, saw the girl Devadattā playing with a golden ball in an open space; and being struck with wonder at the youth and beauty of the girl Devadattā, he summoned *his* family men and having done so he spoke thus : “ Oh, you beloved of the gods ! whose daughter is this girl and what is her name ? ” Then those family-men, having folded their hands, spoke thus to king Vesamana “ Oh, lord ! she is a girl named Devadattā, the daughter of the householder Datta born of his wife Kannasirî, and she is possessed of excellence and an exquisite body on account of form, youth and beauty. Then that king Vesamana, after having returned from his horse-ride, summoned his men who were in his confidence and trustworthy, and having done so he spoke to them thus : “ Oh, you beloved of the gods ! go and get (lit. choose) the girl Devadattā, the daughter of Datta born of his wife Kannasirî, as the wife of the crowned prince Pîsanandi even if she requires a dowry of my whole kingdom. Then those men, who were in his confidence and trustworthy, being greatly pleased on account of being thus

spoken to by king Vesamaṇa, responded to his words with folded hands *and so forth*, and having done so, they, having taken their bath (*and so forth* § 18, down to) and having put on excellent garments and ornaments, went to where the house of Datta was. Then that householder Datta saw those men coming and having done so and being greatly pleased, he got up from his seat and having done so he moved seven or eight steps *forward* and honoured (lit. invited) them with seats, and having done so he spoke thus to those confidential and trustworthy persons who were seated on excellent comfortable seats : “ Oh, you beloved of the gods ! tell me what is the purpose of your coming *here*.” Then those king’s men spoke thus to the householder Datta : “ Oh, you beloved of the gods ! we propose (lit. choose) the girl Devadattā, your daughter born of your wife Kanhasirī; as the wife of the crowned prince Pūsanandi. Therefore, if you think oh, you beloved of the gods ! that this union (of Pūsanandi and Devadattā) is proper, good, praiseworthy and suitable, then give Devadattā as a wife to the crowned prince Pūsanandi; *and* tell, oh, you beloved of the gods ! what dowry should we give ? ” Then that Datta spoke thus to those confidential and trustworthy men : “ Oh, you beloved of the gods ! this itself is the dowry to me that king Vesamaṇa favours me in this manner, my daughter being *only* prognostic to it.” and *then* he honoured those trustworthy men

with abundant flowers, garments, scents, garlands and ornaments and having done so he dismissed them. Then those confidential men went to where king Vesamāna was and having done so they revealed to him this account. Then at a certain time that householder Datta got prepared, on an auspicious 'tithi' (a lunar day), 'karana' (a division of the day, there being eleven karanas), day, lunar mansion and moment, abundant food (4) and having done so he invited *his* friends, caste-fellows (*and so forth*), and having taken his bath (*here the rest to be supplied* § 18, down to) having made amendments, and having his seat on an excellent comfortable seat and being surrounded by those friends, caste-fellows (*and so forth*), he passed his time *happily* enjoying that abundant food (4); and after having taken his meals and after having come to the hall after meals to eat bettle-nuts etc., he honoured those friends, caste-fellows, kinsmen (*and so forth*) who had come there, with abundant flowers, scents, (*and so forth*, down to) ornaments, and having done so he made his daughter Devadattā, who had taken her bath and who had decorated herself, to ascend a palanquin which was carried by a thousand men, and having done so he, being surrounded by a very large number of friends (*and so forth*), and with all his pomp and show (*lit. prosperity*)—(*here the rest to be supplied*, down to) producing a great sound of drums, went right through the midst of

the city of Rohida to where the residence of king Vesamāna was and where king Vesamāna was, and having done so he, with folded hands (*and so forth*), congratulated him, and having done so he took the bride Devadattā to king Vesamāna. Then that king Vesamāna saw that bride who was brought to him and having done so, being greatly pleased, he got prepared abundant food (4) and having done so he invited his friends, caste-fellows (*and so forth* down to) honoured them, and having done so he made the prince Pūsanandi and the bride Devadattā to put on silken garments and having done so he gave them a bath by means of jars of water which were white and yellow (i.e. made up of silver and gold) and having done so he made them put on excellent garments, and having done so he made offerings to fire and made the prince Pūsanandi accept the hand of the bride Devadattā. Then that king Vesamāna made the bride Devadattā accept the hand of Pūsanandi with all prosperity (*and so forth*, down to) the sound of drums and with great pomp and show, and then he honoured and respected the parents and friends (*and so forth*, down to) attendants of the bride Devadattā with abundant food (4) and garments, scents, garlands and ornaments (*and so forth*, down to) dismissed them. Then that prince Pūsanandi passed his time enjoying with Devadattā in a palace, with tambores being played upon, with thirty two kinds of dances going on, and with songs being

sung. Then at a certain time that king Vesamana met with death, and *the prince Pûsanandi* removed his dead body (and so forth § 11, down to) Pûsanandi became a king. Then that king Pûsanandi became greatly devoted to his mother, queen Sirî, and every morning he used to go to where queen Sirî was and having done so he used to fall down at the feet of queen Sirî and *having done so* he used to give her an oil-bath with 'sayapāga'-oil boiled a hundred times in a concoction of medicinal herbs, and 'sahassapāga'-oil boiled a thousand times in a concoction of herbs; and *then* he used to get her shampooed with four-fold shampooing for the sake of the happiness (ease) of the bones, flesh, skin and hair, and then he used to get her besmeared with fragrant scented paste and then give her a bath of three waters viz. hot water, cold water and scented water, and then he used to make her take her abundant food (4); and he used to take his bath and food and used to pass his time in enjoying great human pleasures *only* after queen Sirî had, *thus*, taken her bath: (and so forth, down to) made amendments and had taken her meals and had come to the hall after meals to eat bettle-nuts etc.

31. Then at a certain time when that queen Devadattā was keeping awake at mid-night for family affairs the following thought (5) occurred to her: "Truly, king Pûsanandi is, in this way, passing his time being greatly devoted to his

mother queen Sirî, and on account of this distraction I am not able to enjoy excellent human pleasures with king Pūsanandi. It is better, therefore, on my part, to kill Sirîdevî by means of fire, weapons, poison or incantations and having done so to enjoy excellent pleasures with king Pūsanandi." She thought so and having done so, she awaited the opportunities [lit. drawbacks (3)] of killing queen Sirî. Then at a certain time that queen Sirî, who was intoxicated, was fast asleep in a bed in a solitary place. At that time Devadattā went to where Sirîdevî was and having done so she saw Sirîdevî intoxicated and fast asleep in a bed in a solitary place and having done so, she looked into all directions and having done so she went to where the food-store was and having done so she took an iron rod and having done so she heated it and having taken, with a pair of tongs, that red-hot rod resembling a burning flame appearing like a full-blossomed 'kinsuya (palās'a)' tree she went to where queen Sirî was and having done so she thrust it into the anus of queen Sirî. Then that queen Sirî, crying with a very loud sound, met with death. Then the maid servants of that queen Sirî, having heard the sound of (her) crying, went to where queen Sirî was and having done so they saw there queen Devadattā running away. Then they approached queen Sirî and found her lifeless, devoid of consciousness and destitute of life, and

“having done so they saying, “ha, ha, alas ! this is an evil deed” and crying, weeping and sobbing they went to where king Pûsanandi was and having done so they spoke to him thus : “Truly oh, lord ! queen Siri has been, at an immature time, been deprived of life by queen Devadattâ. Then that king Pûsanandi, having heard this news from those maid-servants and being greatly overcome by the grief for his mother, fell down on the ground with all his limbs like a ‘champaka’ tree cut off by an axe, prouding a ‘dhus, dhus’ sound. Then that king Pûsanandi getting composed after a moment removed the dead body of queen Siri, with great pomp and show, crying (3) in the company of many kings (*here the rest to be supplied* §§ 5-6, down to) friends (*and so forth,* down to) attendants, and having done so he, being greatly enraged (4), has ordered the queen Devadattâ to be arrested and has got her to be brought to the gallows in that manner. Truly, in this way oh, Goyama ! queen Devadattâ experiences (*here the rest to be supplied* § 13, down to) of acts done previously.” Then Goyama asked : “Oh, Venerable Sir ! where will queen Devadattâ go having met with death here at the time of surcease ? Where will she be re-born ? Then the Samana replied : “Oh Goyama ! having lived her long life of eighty years and having met with death at the time of surcease, she will be re-born as a hell-being in

the region of Rāyapāṭha. *Then she will wander into various worldly existences such as plants etc. Then having afterwards come out of it she will be re-born as a swan in the city of Ganagapura. There being killed by bird-catchers, she will be re-born in that very city of Gangapura in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be liberated in the country of Mahāvideha.*

(*Here the usual Conclusion is to be inserted.*)

End of the Ninth Lecture of the First Book
of the Eleventh Anga called
Vivāgasūyam.

Tenth Lecture.

THE STORY OF ANJÛ.

(The Introduction to the Tenth Lecture in the usual terms, is to be inserted here.)

32. Truly, Jambû ! at that time and at that period there was a city named Vaddhamānapura, a park named Vijayavaddhamāna, a demigod Mānibhadda and a king named Vijayamitta. In that city there lived a householder named Dhanadeva who was rich, prosperous and happy. He had a wife named Piyangu and a daughter named Anjû who was possessed of an exquisite body (and so forth). At a certain time the Samāṇa arrived there on a visit and the assembly (here the rest to be supplied §§ 3-4, down to) returned. At that time and at that period the eldest disciple (here the rest to be supplied § 9, down to) wandering for alms (here the rest to be supplied § 29, down to) while passing through the vicinity of the As'oka garden of the residence of king Vijayamitta he saw a woman who was emaciated, hungry, lean, devoid of flesh, producing a 'kad kad' sound, covered with only bones and skin, clad in black clothes, and uttering harsh, pathetic and unpleasant words, and having done so, this thought occurred to him (here the rest to be supplied exactly as before § 3, down to) spoke thus : "Oh, Venerable Sir ! who was that woman in her former birth ? " (Here the explanation is to be supplied, down to), "Truly oh Goyama at

that time and at that period there was a city named Indapura in the country of Bhāraha in this very continent of Jambū. There *ruled* king Indadatta. There *also* was a courtezan named Puḍhavisirī (Here her description is to be given). Then that courtezan Puḍhavisirī, having brought under her influence many kings (*here the rest is to be supplied* §§ 5-6, down to) and others by means of the varicus uses of magic powders (*here the rest is to be supplied* § 14), enjoyed excellent human pleasures in the city of Indapura. Then that harlot Puḍhavisirī, whose actions were of this type (4), having accumulated great sin and having lived her long life of thirty five hundred years and having met with death at the time of surcease, was re-born as a hell-being in the sixth region of hell with the maximun *duration of life*. Then having afterwards come out of it she was re-born as a daughter in the womb of Piyangu, the wife of the householder Dhaṇadeva, in this very city of Vaddhamāṇapura. Then that house'wife Piyangu after nine months of *her pregnancy were over* gave birth to a daughter. *She was given* the name Anjūsirī. (*Here the rest is to be supplied exactly as in the case of Devadattā*).

Then that king Vijaya, while wandering in the course of his horse-ride (*here the rest is to be supplied exactly as in the case of king Vesamanadatta* § 30, down to) saw Anjū and selected her for himself as the minister Tetali does in the

Gnātādharmakathā Sūtra, the sixth Anga (*here the rest is to be supplied*, down to) enjoyed excellent human pleasures with the girl Anjû. Then at a certain time that queen Anjû suffered from vaginal pain. Then that king Vijaya summoned his family-men and having done so he spoke to them thus: "Oh, you, beloved of the gods ! go and proclaim thus in the squares (and so forth §§ 5-6, down to) high-roads in the city of Vaddhamanapura : "Oh, you, beloved of the gods ! Anjû, the queen of king Vijaya, suffers from vaginal pain. Therefore Oh, you, beloved of the gods ! king Vijaya will give abundance of wealth to any physician (6) who would cure (and so forth §§ 5-6, down to) the family-men did so. Then many physicians (6) having heard this went to where king Vijaya was and having done so they made use of their 'Four Talents' viz. The Intuitive-'Autpattiki' (4)* and desired to cure the vaginal pain of queen Anjû, but they were not able to do so. Then those many physicians (6), when they were not able to cure the vaginal pain of queen Anjû, being tired, puzzled and confounded, went into that very direction from which they came. Then that queen Anjû, being thus overpowered by that pain, has become emaciated, hungry, lean and produces harsh and piteous sounds. In this way, oh, Goyama ! queen Anjû experiences (*here the rest to be supplied* § 13, down to) of acts done previously.

* See the foot-note on page 96.

Then Goyama asked : Oh, Venerable Sir ! where will queen Anjû go having met with death here at the time of surcease ? Where will she be re-born." The Samana answered : "Oh, Goyama ! queen Anjû, having lived her long life of ninety years and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rāyānappabhā. *Then she will wander into worldly existence* (here the rest should be understood exactly as in the case of the first i.e. Miyāputta, down to) plants etc. Then having afterwards come out of it she will be re-born as a peacock in the city of Savvatobhadda. There being killed by hunters, she will be re-born as a son in the family of a rich merchant in that very city of Savvatobhadda. There she, having completed boyhood, will get pure enlightenment from worthy monks, will accept monkhood, and *will go to Sohamna heaven.* Then Goyama asked : "Where will she go from that heaven at the expiry of her life there ? Where will she be re-born ?" *Then the Samana answered :* "Oh Goyama ! she will go to Mahāvidēha as in the case of the first (i.e. Miyāputta), will be liberated and will put an end to all worldly existences."

In this way, oh, Jambû ! the Samana, (*here the rest is to be supplied, down to*) who has gone to liberation, has expounded this as the purport of the Tenth Lecture of the the first book called "The Fruits of Bad Acts." Then Jambû said :

“Oh, Venerable Sir ! so it is, so it is.”

End of the Tenth Lecture of the First Book
of the Eleventh Anga called
Vivāgasuyam.

*The first book Duhavivāgā (or The Fruits of
Bad Acts) contains ten lectures.*

End of the First Book of the Eleventh Anga
Called Vivāgasuyam.

Second Book.

called

Suhavivāgā

or

The fruits of good acts.

First Lecture.

THE STORY OF SUBĀHŪ.

33. At that time and at that period *there was* a city named Rayagiha *and* a temple (or park) named Guṇasila. Reverend Sohamma (Sudharmā) arrived there on a visit. Jambū (*here the rest is to be supplied* § 1, down to) spoke thus: "If Reverend Sir! the Samāna (*here the rest is to be supplied, down to*) who has obtained emancipation, has expounded this as the purport of the *First Book* called "The Fruits of Bad Acts" what then oh, reverend sir! has been expounded by the Samāna (*and so forth as above, down to*) who has obtained emancipation as the purport of the *Second Book* called "The Fruits of Good Acts?" Then the houseless monk Sohamma spoke thus to the houseless monk Jambū: "Truly, oh Jambū! the Samāna. (*and so forth as above, down to*) who has obtained emancipation, has delivered ten lectures comprised in the *second book* called "The Fruits of Good Acts." They are as follows:—(1) Subāhū, (2) Bhaddanandī, (3) Sujāa, (4) Suvāsava, (5) Jinadāsa, (6) Dhanapati, (7) Mahabbala, (8) Bhaddanandī, (9) Mahacchanda and (10) Varadatta.

Then Jambû asked : “ If Reverend Sir, the Samana (*and so forth as above, down to*) who has obtained emancipation has delivered ten lectures of *the Second Book called* ‘ The Frutis of Good Acts, ’ what, then, Reverend Sir ! did the Samana (*as above, down to*) who has obtained emancipation, teach as the purport of the first lecture of *the Second Book called*, ‘ The fruits of good acts ? ’ Then the houseless monk Suhamma spoke thus to the houseless monk Jambû : “ Truly, oh Jambû ! at that time and at that period there was a city named Hatthisîsa which was prosperous, well-protected and happy. In the north-easterly direction outside that city of Hatthisîsa there was a park named Pupphakaranda *which was laden with flowers and fruits of all the seasons, beautiful, resembling the Nandanavana (the garden of the gods) and pleasant to look at.* There, there was a temple of the demigod Kayavaṇamālapiya which was divine (*here its remaining epithets are to be supplied*). In that city of Hatthisîsa there was a king named Adīnasattu *who was as powerful as the mountain Mahayā (and so forth).* That king Adīnasattu had an inner-appartment consisting of one thousand queens such as Dhārinī and others. Now, at a certain time that queen Dhārinī, *while sleeping in a beautiful dwelling house,* saw a lion in a dream. [*Here the rest is to be supplied exactly as in the case of the birth of Mehakumāra (Sk. Megha-kumāra) in the Gṇātādharmakathā Sūtra, the Sixth Anga, down to*] the prince Subāhu *attained to youth*

and became capable of enjoying pleasures and, therefore, the parents of that prince Subāhu understood that he became capable of enjoying pleasures and therefore they got to be built five hundred excellent palaces which were lofty (*here its remaining epithets are to be supplied*); and they also got to be erected an excellent lofty mansion (*here the description of the mansion and the performance of the marriage ceremony etc. is to be supplied as in the case of Mahābala in the Bhagavatī Sūtra, the Fourth Anga, only with this difference that*) his parents made him accept the hands of five hundred excellent princesses such as Pupphachulā and others on one and the same day. Then they offered him excellent gifts in five hundreds. Then the prince Subāhu passed his time in enjoying with those five hundred princesses (*here the rest is to be supplied exactly as in the case of Mahābala in the Bhagavatī Sūtra*). At that time and at that period the Samana, the blessed Mahāvīra, arrived there on a visit. (*Here the rest is to be supplied, down to*) the assembly went to hear him. The king Adinasattu also went (*exactly as king Koniya in the Aupapātika Sūtra*). The prince Subāhu also went in a chariot exactly as Jamālī (*in the Bhagavatī Sūtra, down to*) the Samana expounded the law and the king and the assembly of people returned. Then that prince Subāhu, having heard religion from the Samana, the blessed Mahāvīra, became greatly delighted and pleased and stood up (and

so forth, down to) spoke thus : " I believe, Reverend Sir ! in the Niggantha doctrine [here the rest is to be supplied beginning from ' Still, though acknowledging this, many kings, princes (and so forth) have, in your presence, O beloved of the Devas, submitted to the tonsure and entered the monastic state (and so forth), I am not able to do the same. But I will in your presence, O beloved of the Devas, take on myself the twelve-fold law (religious duty) of a householder which consists of the Five Lesser Vows and the Seven Disciplinary Vows. * Then the Samana replied :

* "Text *pāṇchanuvvāyāṃ* and *satta-sikkavāyāṃ*. The *anuvvāyāṃ*, Skr. *anu-vratāṇi* or ' lesser vows,' of the Jain layman, are called so in contrast with the *maḷā-vvāyāṃ*, Skr. *maḷā-vratāṇi*, or ' great vows' of the monks. The latter are given in *Ay.* II, 15, pp. 131ff., the former in *Ov.* § 57, see also *Yog.* II, 18-114. In the Gujarāṭi paraph. to *Ov.* § 57 the name *anuvvāya* is thus explained : *anuvrata maḷāvrata ni apeksāi anu nānā*, i.e. ' the *anuvrata*.' is *anu* or small in comparison with the *maḷāvrata*.' There appears to be a difference between the conduct required of an *uvāsaga* or ordinary follower, and that required of a *samana* or monk. For the latter there were three forms of doing evil, viz. either doing it by one's self, or causing others to do it, or conniving at its being done by others. See *Ay.* II, 15, § 30, (Transl., pp. 202, 234, also p 76). Though it is possible that the two distinct forms, of ' conniving at evil ' and ' causing evil,' are in the present case subsumed under the one form of ' causing evil.' See also Colebrook's *Essays*, Vol. 1, p. 446. Another distinction between the two classes of followers is indicated by

“ May it so please you. Do not make any delay. Then that Subāhu, in the presence of the Samana, took on himself the Five Lesser Vows and the Seven Disciplinary Vows, and having done so, he ascended the same chariot from which he had alighted and *went away into that very direction from which he came.* At that time and at that period Indabhuî, the

the addition of the term *thûlaga* ‘gross,’ which is absent from the rules applicable to monks (see *Āy. ibidem*). It indicates a less stringent interpretation of the vows in the case of ordinary followers. According to the Skr. comm., by ‘gross ill-usage’ is intended ill-usage of the grosser forms of life (of *trasa* or ‘men and animals,’ as distinguished from the more subtle forms of life of plants, earth-bodies, etc. By ‘gross lying’ is intended such lying as causes serious injury (*sankleshapādaka*). By ‘gross taking of things not given’ is intended theft or robbery. Under the term *sattasikṣāvaiyam*, or ‘seven disciplinary vows,’ are here lumped together two classes of vows which are distinguished, in *Ov. § 57*, into *tinṇi guṇa-vvāim*, Skr. *trīṇi guṇa-vratam*, or the ‘three salutary vows’ (*Guj. paraph. guṇakārī*), and *chaṭṭari sikkha-vayāṃ* (or *sikkhavayāim*), Skr. *chaṭvari śikṣā-padaṇi* (or *sikṣavratāni*, cf. *Yog. II, II, III, 117*), or ‘the four disciplinary vows’ (*Guj. paraph. dharm ni sikṣhārp*). In Sanskrit expositions of the Jain faith, the objects of the five vows are commonly named thus, *ahiṃsa, asunrita, asteya, brahmacharya* and *aparigraha*, see *Yog. III, 89-93.*” (*Dr. Hoernle*)

For a further and detailed explanation on these two terms refer to the notes on the term **बारस वयाइं** in my Edition of *Sirisirivālakahā* Part I, pp. 69 to 71. Also read Prof. P. L. Vaidya’s notes on these vows in his edition of *Vivāgasūyam* pp. 175-176.

eldest disciple of *the Samana* (*here the rest is to be supplied* § 9, down to) spoke thus : “ Truly, O Venerable Sir ! the prince Subāhu is loving, possessed of a desired form, handsome, possessed of a handsome form, dear, possessed of a form loved by all, pleasing, possessed of a pleasant form, remembered by all, possessed of a form *frequently* remembered *by many*, gentle, possessed of a gentle form, auspicious, possessed of an auspicious form, beautiful to look at and possessed of a beautiful form; he is loving (5) and gentle to many a person and he is loved and appears to be possessed of a desired form (5) (*and so forth as above* down to) *and appears to be* possessed of a beautiful form even to monks. How did the prince Subāhu, O Reverend Sir ! obtain, get and acquire such an excellent human prosperity, and who was he in his previous birth ? The Samana answered : “ Truly, O Goyama ! at that time and at that period there was a city named Hatthināura in the country of Bhārāha in this very continent of Jambuddiva which was prosperous, well-protected and happy. In that city of Hatthināura there dwelt a householder named Sumuha who was rich and prosperous. At that time and at that period an elderly monk named Dhammaghosa who was possessed of the knowledge of previous life—*jātismarana* (*here the rest is to be supplied* § 1, down to) who was surrounded by five hundred houseless monks in successive order and who was wandering on religious visits from place to place, arrived at the city of

Hatthināura to where the park Sahassamba was and having done so he resorted to an acceptable place of residence and passed his time in practising asceticism and penance. At that time and at that period the eldest disciple of the elderly monk Dhammaghosa named Sudatta, a houseless monk, who was noble (*here the rest is to be supplied* § 28, down to) *who was possessed of a pure* 'leṣyā' (a particular colour or emotion of the soul) passed his time in practising monthly fasts. Then that houseless monk Sudatta at the time of breaking the monthly fast engrossed himself in the study of the sacred texts in the first 'Porasi' --a period of three hours (lit. human shadow used to indicate time), (exactly as in the case of Goyamsāmī in the second lecture), and took permission of the elderly monk Dhammaghosa (*here the rest is to be supplied* § 9, down to) while wandering he entered the house of the householder Sumuha. Then that householder Sumuha saw that houseless monk Sudatta coming to his house and having done so, being greatly delighted and pleased, he got up from his seat and having done so he got down from the foot-stool and having done so he put off his shoes and put on a scarf and having done so he went seven steps forward to welcome the houseless monk Sudatta and having done so he circuambulated him thrice and having done so he saluted to him and bowed down to him, and *then* went to where the kitchen was and having done so he became greatly pleased

thinking that he would make him accept with his own hand abundant food and drinks (4). Then when that houseless monk Sudatta was made to accept that alms by the householder Sumuha which was pure threefold (pure as regards the article, pure as regards the donor and pure as regards the receiver) and which was pure in three ways (*i.e.* given with a pure mind, pure body and pure speech), the *samsāra*—the mundane existence of the latter (*i.e.* Sumuha) became limited (*i.e.* it became decided that now he would wander into worldly existence only for a limited period of time and then obtain salvation), his human existence became fixed and the following ‘ Five Miracles ’ appeared in his house. They are as follows:—(1) there was a stream of wealth, (2) flowers of five colours were showered, (3) there was a waving of flags, (4) celestial drums were beaten and (5) there was a proclamation in divine voice in the sky thus : “Oh, what a noble gift, what a noble gift” and many people in the city of Hatthināura began to talk in the meeting places (*and so forth* §§ 5–6, down to) high roads thus : “ Oh, you beloved of the gods ! blessed, indeed, is the householder Sumuha [meritorious is he, he has made his life fruitful (*here the rest is to be supplied*, down to) oh, you beloved of the gods ! blessed is he (5)]. Then that householder Sumuha, having lived his life of many hundred years and having met with death at the time of surcease, was re-born as a son in the womb of Dhārāṇī, the

queen of king Adīnasattu, in this very city of Hatthisīsa. Then that queen Dhārāṇī, while she was lying in her bed half asleep and half awake, saw a lion exactly as stated before (*here the rest is to be supplied exactly as before, down to*) enjoyed excellent human pleasures in the palace. In this way, oh, Goyama! Subāhu has obtained and acquired such human prosperity. Then Goyama asked: "Oh Venerable Sir! will the prince Subāhu be able to submit himself to the tonsure before Your Lordship and accept monkhood (lit. a houseless state) having renounced the state of a householder?" The Samana answered: "Yes, he will be able to do so." Then reverend Goyama saluted and bowed down to Mahāvīra and passed his time in practising asceticism and penance. Then, at a certain time that Samana, Lord Mahāvīra, went out of the temple of the demigod Kayavanamāla, out of the park Pupphaga and out of the city of Hatthisīsa, and moved outside on his religious journeys. Then that prince Subāhu, who had become a devotee of the Samana and who had acquired the knowledge of the living and the non-living beings (*and so forth, down to*) passed his time in making *the monks* accept his gifts.

Then at a certain time that prince Subāhu began to go to his Posaha-house on every fourteenth day of the fortnight, eighth day of the fortnight, new-moon day and full-moon day, and having done so he used to sweep it and having

done so he used to inspect carefully the place for easing nature (lit. the place for excretion and urination) and having done so he used to spread a mat of Darbha grass and having done so he used to stand up on it and take a vow of observing the Atthama-bhatta—the three days' fast (lit. the fast in which eight meals are cut off) and having done so he used to observe the 'Posaha' fast coupled with the three days' fast and passed his time in religious vigil. Then while that prince Subāhu was keeping a religious vigil at mid-night hours the following idea occurred to him : "Blessed, indeed, are those villages, towns (*here the rest is to be supplied, down to*) dwelling places which are visited by the Samana, the blessed Mahāvira; blessed, indeed, are those kings, courtiers (*and so forth*) who having submitted themselves to the tonsure (*here the rest is to be supplied, down to*) accept monkhood in the presence of the Samana, the blessed Mahāvira; blessed, indeed, are those kings, courtiers (*and so forth, down to*) who accept the twelve-fold religious duty of a house-holder, consisting of the Five Lesser Vows *and the Seven Disciplinary Vows*; blessed, indeed, are those kings (*and so forth, down to*) who hear the sermon of the law delivered by the Samana, the blessed Mahāvira, Therefore, if the Samana, the blessed Mahāvira, comes here and visits this place, while gradually wandering on his religious journeys from town to town, I, having submitted myself to the tonsure shall accept monkhood in the presence of the Venerable Samana.

Then the Samana, the blessed Mahāvira, having known this desire of the prince Subāhu, while wandering on his religious journeys from place to place, came to where the city of Hatthināura was, to where the park Pupphaga was and to where the temple of the demigod Kayavanamālapiya was, and having done so, he, having accepted an acceptable place for residence, passed his time in practising asceticism and penance. The assembly of persons *and the king went out to hear him.*

Then that prince Subāhu also went out to hear him sitting in a chariot and with great prosperity (exactly as Jamālī in the Bhagavati Sūtra). The Samana expounded the Law. The assembly of persons and the king returned. Then that prince Subāhu, having heard and listened to the religious sermon of the Samana, the blessed Mahāvira, and being greatly delighted and pleased, asked the permission of his parents exactly as in the case of Mehakumāra in the Bhagavati Sūtra. Then he took his renunciation-bath (exactly as in the case of Mehakumāra, down to) he became a houseless monk, who observed the rule of careful moving (4), *the three guptis (and so forth,* down to) and who was a celibate—Bhambhayāri (Sk. Brahmachāri). Then that houseless monk Subāhu studied from the worthy elderly monks of the Samana, the blessed Mahāvira, the eleven Angas such as the Sāmāiya* —i.e. the Āchārāṅga

* Sāmāiya (Sk. Sāmāyika) is another name of the first Anga, the Achārāṅga Sūtra.

Sûtra and others; and having practised various kinds of penance such as one day's fast, two days' fasts and so on, and having observed asceticism for many years and having mortified himself by a monthly fast having cut off sixty meals and having met with death at the time of surcease, after having made confession and amendments for his sins, he was re-born as a god in the Sohamma heaven. Then he, having dropped down from there at the end of his life there, at the end of his existence there and at the end of his stay there, will again be re-born in (lit. will get) a human body and having done so he will get pure enlightenment and having done so he, having submitted himself to the tonsure will accept monkhood from worthy monks. Then he will observe monkhood for many years and having met with death in a peaceful state, after having made confession and amendments for his sins, he will be re-born as a god in the Saṇḁkumāra heaven. Then having dropped down from heaven he will be re-born as a human being and *will observe* monkhood and will go to heaven *and then he will again be re-born as a human being*. Then *he will go to* Mahāsukka heaven, then *he will be a human being*, then *he will become* an Ānanta god, then a human being, then an Āraṇa god, then a human being and then to Savaḥṭṭasiddha heaven. Then having afterwards dropped down from it he will be re-born in the country of Mahāvideha in a rich family (*and so forth as in the case of Dadhapainna*)

and will be finally liberated. In this way, oh, Jambû ! the Samana (*here his remaining epithets are to be supplied*, down to) who has obtained emancipation, has expounded this as the purport of the First Lecture of the Second Book called "The Fruits of Good Acts."

End of the First Lecture of the Second Book
of the Seventh Anga called
Vivāgasuyam.

Lectures Second to Ten.**THE STORIES OF THE REMAINING NINE.**

SECOND LECTURE : (The Introduction to the second lecture, in the usual terms, is to be inserted here.)

34. Truly, oh, Jambû ! at that time and at that period there was a city named Usabhapura, a park named Thûbhakaranda, a demigod named Dhanna, a king named Dhanāvaha who had a queen named Sarassai. [*Here everything else is to be supplied exactly as in the case of Subāhu such as*) the seeing of the dream, telling about it to the king, the birth, the boyhood, learning the arts, youth, marriage, gifts, palaces, enjoyments etc. *only with this change that for Subāhu you have to substitute the prince Bhaddanandî and for the five hundred wives of the former queen Siri and others. Then you are to supply the arrival of Lord Mahāvira, the religious duty of a Sāvaga—* a layman, the asking of the previous birth of Bhaddanandî *by Goyamsāmî, Mahāvira explaining that he was, in his former birth, a prince named Vijayata, in the city of Pundarikinî, in the country of Mahāvideha, had made the Tirthankara Jugābāhu accept the gifts of alms, his human birth was decided and he was then born as Bhāddnandî, (Here the rest is to be supplied as in the case of Subāhu, down to) he will get emancipation in the country of Mahāvideha, will be finally enlightened, will be liberated, will get*

perfect bliss and will put an end to all miseries.]
(End of the Second Lecture of the Second Book
called " The Fruits of Good Acts.")

THIRD LECTURE: (The Introduction to the third
lecture, in the usual terms, is to be inserted here.)

There was a city named Vīrapura, a park
named Manorama, a king named Vīrakanhamitta who
had a queen named Siri; they had a prince named
Sujāa who had five hundred wives such as Balasirī
and others. The arrival of the Samāṇa, the asking
of the previous birth of Sujāa by Goyamasāmi,
*Mahāvīra explaining that he was, in his previous
birth, a householder named Usabhadatta, had made
a houseless monk Pupphadatta accept alms, his
human birth was decided and then he was born
as Subāhu (and all other things are to be supplied
here exactly as in the case of Subāhu, down
to)* will be liberated in the country of Mahāvīdeha.
(End of the Third Lecture of the Second Book
called " The Fruits of Good Acts.")

FOURTH LECTURE: (The Introduction to the fourth
lecture, in the usual terms, is to be inserted here.)

There was a city named Vijayapura, a park
named Nandanavaṇa (or Manorama), a demigod
named Asoga, a king named Vāsavadatta who
had a queen named Kanhā; they had a prince
named Suvāsava who had five hundred wives such
as Bhaddā and others (and all other things are
to be supplied here exactly as in the case of
Subāhu, down to) the asking of the previous

birth by *Goyamasāmi* and *Mahāvira* explaining that he was king *Dhanapāla* in the city of *Kosambī* and had made a houseless monk *Vesamanabhadda* accept alms and was then born here (and so forth, down to) will be liberated. (End of the Fourth Lecture of the Second Book called " The Fruits of Good Acts.")

FIFTH LECTURE : (The Intrduction to the fifth lecture, in the usual terms, is to be inserted here.)

There was a city named *Sogandhiyā*, a park named *Nilāsoa*, a demigod named *Sukāla*, a king named *Appadihaa* who had a queen named *Sukannā*, and they had a prince named *Mahachanda* who had a wife named *Arahadatta* who had given birth to a son named *Jindāsa*. The arrival of the *Tirthankara*, the expounding of the previous birth of *Jinadāsa* by *Mahāvira* viz. that he was a king named *Meharaha* who had made a houseless monk *Sudhamma* accept the alms (and so forth, down to) will be liberated. (End of the Fifth Lecture of the Second Book called " The Fruits of Good Acts.")

SIXTH LECTURE : (The Introduction to the sixth lecture, in the usual terms, is to be inserted here.)

-- There was a city named *Kaṇagapura*, a park named *Sēyāsoya*, a demigod named *Virabhadda*, a king named *Piyachanda* who had a queen named *Subhaddā* and they had a prince named *Vesamana* who was a crowned prince and who had five hundred wives such as *Siridevī* and

others with whom his marriage had taken place, the arrival of the Tirthankara (and so forth, down to) the expounding by Mahāvīra the previous birth of Vesamaṇa viz. that he was a king named Mitta in the city of Maṇivayā and he had made a houseless monk Sambhūtivijaya accept alms (and so forth, down to) will be liberated. (End of the Sixth Lecture of the Second Book called "The Fruits of Good Acts.")

SEVENTH LECTURE: (The Introduction to the seventh lecture, in the usual terms, is to be inserted here.)

There was a city named Mahāpura, a park named Rattasoga, a demigod named Rattapāa, a king named Bala who had a queen named Subhaddā and they had a prince named Mahabala who had five hundred wives such as Rattavai and others with whom his marriage had taken place, the arrival of the Tirthankara (and so forth, down to) the expounding of the previous birth of Mahabala by Mahāvīra viz. that he was a householder named Nāgadatta in the city of Manipura and he had made the houseless monk Indapura accept the alms (and so forth, down to) will be liberated. (End of the Seventh Lecture of the Second Book called "The Fruits of Good Acts.")

EIGHTH LECTURE: (The Introduction to the eighth lecture, in the usual terms, is to be inserted here.)

There was a city named Sughosa, a park named Devaramaṇa, a demigod named Virasena,

a king named Ajjunṇa who had a queen named Tattavatī and they had a prince named Bhaddanandī who had five hundred wives such as Sirīdevī and others (and so forth, down to) the expounding of his previous birth by Mahāvīra viz. that he was a householder named Dhammaghosa in the city of Mahāghosa and he had made a houseless monk Dhammasīha accept the alms (and so forth, down to) will be liberated. (End of the Eighth Lecture of the Second Book called " The Fruits of Good Acts.")

NINTH LECTURE: (The Introduction to the ninth lecture, in the usual terms, is to be inserted here.)

There was a city named Champā, a park named Punnabhadda, a demigod named Punnabhadda, a king named Datta who had a queen named Rattavai and they had a prince named Mahachhanda who was the crowned prince and he had five hundred wives such as Sirikāntā and others (and so forth, down to) the expounding of the previous birth of Mahachhanda by Mahāvīra viz. that he was a king named Jiyasattū in the city of Tiginchhī and had made a houseless monk named Dhammavīriya accept the alms (and so forth, down to) will be liberated. (End of the Ninth Lecture of the Second Book called " The Fruits of Good Acts.")

TENTH LECTURE: (The Introduction to the tenth lecture, in the usual terms, is to be inserted here.)

Truly, oh, Jambū, at that time and at that

period there was a city named Sāyaya, a park named Uttarakuru, a demigod named Pāsamiya, a king named Mittanandî who had a queen named Sirikantā and they had a prince named Varadatta who had five hundred queens such as Varasenā and others, the arrival of the Tīrthankara, the acceptance of the religious duty of a Sāvaga—a layman, asking of the previous birth of *Varadatta* by *Goyamsāmî*, the deciding of the human birth, and the expounding of the previous birth by *Mahāvīra* viz. that he was a king named *Vimala-vāhan* in the city of *Sataduvāra* and he saw a houseless monk named *Dhammaruchi* coming to him and having done so he made him accept the alms, his human birth was, therefore, decided and he was born here as *Varadatta*. [Here the rest is to be supplied exactly as in the case of *Subāhu* including the occurring of the thought, down to the acceptance of monkhood, then his being born from one heaven to another (and so forth, down to) his going to *Savatthasiddha* heaven, then in *Mahāvīdeha* as in the case of *Dadhapainna* (and so forth, down to) will be liberated, will get enlightenment, will get perfect bliss and will put an end to all miseries.

In this way, oh, *Jambû* ! the *Samana*, the blessed *Mahāvīra*, who has obtained emancipation, has expounded this as the purport of the Tenth Lecture of the Second Book called "The Fruits of Good Acts." Then *Jambû* said : " Reverend Sir !

so it is, so it is." (End of the Tenth Lecture of the Second Book called "The Fruits of Good Acts.")

End of the Second Book of the Eleventh Anga
called Vivāgasuyam.

*End of the Eleventh Anga
called
Vivāgasuyam.*

A Bow to the Suyadevatā* : There are two books of the Vivagasuyam viz. Duhavivāgā—the Fruits of Bad Acts, and Suhavivāgā—the Fruits of Good Acts. In Duhavivāgā there are ten lectures each having only one chapter and they are to be studied in ten days. The same is the case with Suhavivāgā. (*Here the rest is to be supplied exactly as in the case of the Āyāra i.e. the Āchārānga Sūtra.*)

* Suyadevatā (Sk. Shrutadevatā) the deity presiding over the Shruta or the Sacred Literature.

॥ विपाकसूत्रवृत्तिः ॥

नत्वा श्रीवर्धमानाय, वर्द्धमानश्रुताध्वने ।

विपाकश्रुतशास्त्रस्य वृत्तिकेयं विधास्यते ॥ १ ॥

[पृ. ३] विपाकश्रुतमिति कः शब्दार्थः ? । उच्यते, विपाकः—
'पुण्यपापरूपकर्मफलं' तत्प्रतिपादनपरं श्रुतं—'आगमो' विपाकश्रुतम् ।
इदं च द्वादशाङ्गस्य प्रवचनपुरुषस्यैकादशमङ्गं । इह च शिष्टसमयपरि-
पालनार्थं मङ्गलसम्बन्धाभिधेयप्रयोजनानि किल वाच्यानि भवन्ति । तत्र
चाधिकृतशास्त्रस्यैव सकलकल्याणकारिसर्ववेदिप्रणीतश्रुतरूपतया भावन-
न्दीरूपत्वेन मङ्गलस्वरूपात् न ततो भिन्नं मङ्गलमुपदर्शनीयम् ।
अभिधेयं च शुभाशुभकर्मणां विपाकः, स चास्य नाम्नैवाभिहितः । प्रयो-
जनमपि श्रोतृगतमनन्तरं कर्मविपाकावगमरूप नाम्नैवोक्तमस्य । यत्किल
कर्मविपाकावेदकं श्रुतं तत् शृण्वतां प्रायः कर्मविपाकावगमो भवत्येवेति,
यस्तु निःश्रेयसावाप्तिरूपं परम्पराप्रयोजनमस्य तदाप्तप्रणीततयैव प्रतीयते ।
न ह्याप्ता यत्कथञ्चिन्निःश्रेयसार्थं न भवति तत्प्रणयनायोत्सहन्ते आसत्त्व-
हानेरिति । सम्बन्धोऽप्युपायोपेयभावलक्षणो नाम्नैवास्य प्रतीयते । तथाहि-
इदं शास्त्रमुपायः कर्मविपाकावगमस्तूपेयमिति । यस्तु गुरुपर्वक्रमलक्षण-
सम्बन्धोऽस्य तत्प्रतिपादनायेदमाह ।

‘तेर्ण कालेण’ मित्यादि, अस्य व्याख्या—‘तेर्ण कालेण’
 तेर्ण समएण’ति तस्मिन् काले तस्मिन् समये, णंकारो वाक्यालङ्कारा-
 र्थत्वात् एकारस्य च प्राकृतभवत्वात् । कालसमययोः को विशेषः ?
 उच्यते, सामान्यो वर्तमानावसर्पिणीचतुर्थारकलक्षणः कालो विशिष्टः
 पुनस्तदेकदेशभूतः समय इति, अथवा तेन कालेन हेतुभूतेन तेन समयेन
 हेतुभूतेनैव । ‘होत्थ’ ति अभवत्, यद्यपि इदानीमध्यस्ति सा नगरी
 तथाऽप्यवसर्पिणीकालस्वभावेन हीयमानत्वाद्दस्तुत्वभावानां वर्णकग्रन्थो-
 क्तस्वरूपा सुधर्मस्वामिकाले नास्तीति कृत्वाऽतीतकालेन निर्देशः कृतः ।
 ‘वण्णओ’ ति ‘रिद्धित्थिमियसमिद्धे’ त्यादि वर्णकोऽस्या अवगन्तव्यः,
 स चौपपातिकवद् द्रष्टव्यः । ‘पुन्नभदे चेइए’ ति पूर्णभद्राभिधाने
 ‘चैत्ये’ व्यन्तरायतने । ‘अहापडिरुवं जात्र विहरइ’ ति अनेनेदं
 सूचितं द्रष्टव्यम्—“अज्जसुहम्मे थेरे अहापडिरुवं उगिण्हइ अहा०
 उगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ” तत्र येन
 प्रकारेण प्रतिरूपः—साधूचितस्वरूपो यथाप्रतिरूपोऽतस्तमवग्रहं—आश्रय-
 मिति ‘विहरइ’ आस्ते । ‘जामेव दिसं पाउब्भूया’ यस्या दिशः
 सकाशात् ‘प्रादुर्भूता’ प्रकटीभूता आगतेत्यर्थः ‘तामेव दिंसं पडिगया’
 तस्यामेव दिशि प्रतिगतेत्यर्थः ॥

‘सत्तुप्सेहे’ ति सप्तहस्तोत्सेधः सप्तहस्तप्रमाण इत्यर्थः ॥

‘जहा गोयमसामी तहा’ इति यथा गौतमो भगवत्यां
 वर्णितः तथाऽयमिह वर्णनीयः । कियदूरं यावत् ? इत्याह—‘जाव
 ज्ञाणकोट्ठो’ ति ‘ज्ञाणकोट्ठोवगए’ इत्येतत्पदं यावदित्यर्थः, स

चायं वर्णकः—‘ समचउरंससंठाणसंठिए वज्जरिसहनारायसंधयणे ’ त्ति
विशेषणद्वयमपोदमागमसिद्धं ‘ कणगपुल्लगनिघसपम्हगोरे ’ कनकस्य—
सुवर्णस्य यः पुलको—लवस्तस्य यो निकषः—कषपट्टे रेखाक्षणः तथा
‘ पम्ह ’ त्ति पद्मगर्भस्तद्वद् गौरो यः स तथा, ‘ तत्तवे ’ तप्तं—तापितं
तपो येन स तथा, एवं हि तेन तपस्तप्तं येन कर्माणि संताप्य तेन
तपसा स्वात्माऽपि तपोरूपः संतापितो यतोऽन्यस्यासंस्पृश्यमिव जात-
मिति, ‘ महातव ’ प्रशस्ततपाः बृहत्तपा वा, ‘ उराले ’ भीमः
अतिक्रष्टतपःकारितया पार्श्ववर्तिनामल्पसत्त्वानां भयजनकत्वादुदारो वा
प्रधान इत्यर्थः ‘ घोरः ’ निर्धृष्टः परीषहादरातिविनाशो ‘ घोरगुणे ’
अन्यैर्दुरनुचरगुणः ‘ घोरतवस्सी ’ घोरैस्तपोभिस्तपस्वी ‘ घोरबंभचेरवासी ’
घोरे—अल्पसत्त्वदुरनुचरत्वेन दारुणे ब्रह्मचर्ये वस्तुं शीलं यस्य स तथा
‘ उच्छूदसरीरे ’ उच्छूदम्—उज्झितमिव उज्झितं शरीरं येन तत्प्रतिकर्म-
त्यागात् ‘ संखित्तविउलतेउलेस्से ’ संक्षिप्ता शरीरान्तर्वर्तिनीत्वाद्विपुला
च—विस्तीर्णा अनेकयोजनप्रमाणक्षेत्रास्थितवस्तुदहनसमर्थत्वात् तेजो-
लेश्या—विशिष्टतपोजन्यलब्धिविशेषप्रभवा तेजोज्वाला यस्य स तथा
‘ उडुंजाणू ’ शुद्धपृथिव्यासनवर्जनात् औपग्रहिकनिषद्याया अभावाच्च
उत्कटुकासनः सन्नुपदिश्यते ऊर्ध्वं जानुनी यस्य स ऊर्ध्वजानुः ‘ अहो-
सिरो ’ अधोमुखो नोर्ध्वं तिर्यग्वा विक्षिप्तदृष्टिरिति भावः ‘ ज्ञाणकोटो-
वगए ’ ध्यानमेव कोष्ठो ध्यानकोष्ठस्तमुपगतो यः स तथा ‘ विहरइ ’ त्ति
‘ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ’ इत्येवं दृश्यं, ‘ जायसड्डे ’
प्रवृत्तविवक्षितार्थश्रवणवाञ्छः, यावत्करणादिदं दृश्यं ‘ जायसंसए ’ प्रवृ-

तानिर्द्धारितार्थप्रत्ययः 'जायकोउहल्ले' प्रवृत्तश्रवणोत्सुक्यः ३ 'उत्पन्न-
सङ्गे' प्रागभवदुद्भूतश्रवणवाञ्छः, उत्पन्नश्रद्धत्वात् प्रवृत्तश्रद्धः इत्येवं
हेतुफलविवक्षणान्न पुनरुक्तता, एवं उत्पन्नसंसर्ग उत्पन्नकोउहल्ले ३ संजा-
यसङ्गे संजायसंसर्ग संजायकोउहल्ले ३ समुत्पन्नसङ्गे समुत्पन्नसंसर्ग समु-
त्पन्नकोउहल्ले ३ 'व्यक्तार्थानि, नवरमेतेषु पदेषु संशब्दः प्रकर्षादिवचनः ।
अन्ये त्वाहुः—'जातश्रद्धो' जातप्रश्रवाञ्छः १, सोऽपि कुतो ?, यतो
जातसंशयः २, सोऽपि कुतो ?, यतो जातकुतूहलः ३, अनेन पदत्रये-
णावग्रह उक्तः, एवमन्येन पदानां त्रयेण त्रयेण ईहा १ वाय २ धारणा
३ उक्ता भवन्तीति, 'तिक्खुत्तो'ति 'त्रिकृत्वः' त्रीन् वारान्
'आयाहिण' ति आदक्षिणात्—दक्षिणपार्श्वदारभ्य प्रदक्षिणो—दक्षिण-
पार्श्ववर्ती आदक्षिणप्रदक्षिणोऽतस्तं 'वंदइ'ति स्तुत्या 'नमंसइ'ति
नमस्यति प्रणामतः ॥

इह यावत्करणादिदं दृश्यं 'सुस्सूसमाणे नमंसमाणे विणएणं पंज-
लिउडे अभिमुहे'ति व्यक्तं च ॥

[पृ. ४] 'दुहविवागा य'ति 'दुःखविपाकाः' पापकर्मफ-
लानि दुःखानां वा—दुःखहेतुत्वात् पापकर्मणां विपाकास्ते यत्राभिधेयतया
सन्त्यसौ 'वरणाणगर' मिति न्यायेन दुःखविपाकाः—प्रथमश्रुतस्कन्धः,
एवं द्वितीयः सुखविपाकाः, 'तए णं'ति ततः—अनन्तरमित्यर्थः ॥

'मियउत्ते' इत्यादिगाथा, तत्र 'मियउत्ते'ति मृगापुत्राभिधा-
नराजसुतवक्तव्यताप्रतिबद्धमध्ययनं मृगापुत्र एव १, एवं सर्वत्र,

नवरम् 'उज्झियए'ति उज्झितको नाम सार्थवाहपुत्रः २, 'अभग्ग'ति सूत्रत्वादभग्गसेनो विजयाभिधानचौरसेनापतिपुत्रः ३, 'सगडे'ति शकटाभिधानसार्थवाहसुतः ४, 'बहस्सइ'ति सूत्रत्वादेव बृहस्पतिदत्तनामा पुरोहितपुत्रः ५, 'नंदी'ति सूत्रत्वादेव नन्दिवर्द्धनो राजकुमारः ६, 'उंबर'ति सूत्रत्वादेव उदुम्बरदत्तो नाम सार्थवाहसुतः, 'सोरियदत्ते' शौरिकदत्तो नाम मत्स्यबन्धपुत्रः ८, चशब्दः समुच्चये 'देवदत्ता य'ति देवदत्ता नाम गृहपतिसुता ९, चः समुच्चये 'अंजू य'ति अञ्जुनामसार्थवाहसुता १०, चशब्दः समुच्चये, इति गाथासमासार्थः, विस्तरार्थस्तु यथास्वमव्ययनार्थावगमादवगम्य इति ॥

'एवं खलु'ति 'एवं' वक्ष्यमाणप्रकारेण 'खलु' वाक्यालङ्कारे 'सब्बोडयवण्णओ'ति सर्वर्तुककुसुमसंछन्ने नंदणवणप्पगासे इत्यादिरुधानवर्णको वाच्य इति, 'चिराइए'ति चिरादिकं—चिरकालीनप्रारम्भमित्यादिवर्णकोपेतं वाच्यं, यथा पूर्णभद्रचैत्यमौपपातिके ।

[पृ. ५] 'अहीणवन्नओ'ति 'अहीणपुन्नपंचिदियसरीरे' इत्यादिवर्णको वाच्यः 'अत्तए'ति आत्मजः—सुतः 'जाइअंधे'ति जात्यन्धो—जन्मकालादारभ्यान्ध एव 'हुंडे य'ति हुण्डकश्च सर्वावयवप्रमाणविकलः । 'वायव्वे'ति वायुरस्यास्तीति वायवो—वातिक इत्यर्थः, 'आगिई आगिइमेत्ते'ति अङ्गावयवानामाकृतिः—आकारः किंविधा ? इत्याह—आकृतिमात्रं—आकारमात्रं नोचितस्वरूपमित्यर्थः ॥

‘रहसिसयं’ति राहसिके जनेनाविदिते ‘फुट्टहडाहडसीस’ति स्फुटितकेशसंचयत्वेन विकीर्णकेशं ‘हडाहडं’ति अत्यर्थं शीर्षं-शिरो यस्य स तथा, ‘मच्छियाचडकरपहयरेणं’ति मक्षिकाणां प्रसिद्धानां चटकरप्रधानो-विस्तरवान् यः प्रहकरः-समूहः स तथा अथवा मक्षिका-चटकराणां-तद्वृन्दानां यः प्रहकरः स तथा तेन ‘अणिज्जमाणमग्गे’ति ‘अन्वीयमानमार्गः’ अनुगम्यमानमार्गः, मलाविलं हि वस्तु प्रायो मक्षिकाभिरनुगम्यत एवेति ‘कालुणवडियाए’ति कारुण्यवृत्त्या ‘वित्ति कप्पेमाणे’ति जीविकां कुर्वाणः ॥

‘जाव समोसरिण’ति इह यावत्करणात् ‘पुव्वाणुपुर्वि चरमाणे गामाणुगामं दूइज्जमाणे’ इत्यादिवर्णको दृश्यः, ‘तं महया जणसइं च’ति सूत्रत्वान्महाजनशब्दं च, इह यावत्करणात् ‘जणवूहं च जणबोलं चे’त्यादि दृश्यं, तत्र जनव्यूहः-चक्राद्याकारः समूहस्तस्य शब्दस्तदभेदाज्जनव्यूह एवोच्यतेऽतस्तं बोलः-अव्यक्तवर्णो ध्वनिरिति ॥

‘इंदमहे इ व’ति इन्द्रोत्सवो वा, इह यावत्करणात् ‘खंदमहे वा रुइमहे वा जाव उज्जाणजत्ता इ वा, जन्नं बहवे उग्गा भोगा जाव एगदिसिं एगाभिमुहा’ इति दृश्यम्, इतो यद्वाक्यं तदेवमनुसर्त्तव्यं, सूत्रपुस्तके सूत्राक्षराण्येव सन्तीति, ‘तए णं से पुरिसे तं जाइअंधपुरिसं एवं वयासी-नो खलु देवाणुप्पिया ! अज्ज मियग्गामे नयरे इंदमहे इ वा जाव जत्ता इ वा जन्नं एए उग्गा जाव एगदिसिं एगाभिमुहा णिगच्छंति, एवं खलु देवाणुप्पिया ! समणे भगवं महावीरे जाव इह समागए इह संपत्ते इहेव मियग्गामे णगरे मिगवणुज्जाणे अहापडिरूवं

उग्गाहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ, तए णं
से अंधपुरिसे तं पुरिसं एवं वयासी ' इति ॥

[पृ. ६.] ' विजयस्स तीसे य ' धम्म ' ति इदमेवं
दृश्यं ' विजयस्स रत्तो तीसे य महइमहालियाए परिसाए विवित्तं
धम्ममाइक्खइ जहा जीवा बञ्जंती ' त्यादि परिषद् यावत् परिगता
'जाइअंधे'ति जातेराग्यान्धो जात्यन्धः, स च चक्षुरुपधातादापि भवती-
त्यत आह—' जायअंधारूवे ' ति जातं—उत्पन्नमन्धकं—नयनयोरादित
एवानिष्पत्तेः कुत्सिताङ्गं रूपं—स्वरूपं यस्यासौ जातान्धकरूपः ॥

' अतुरियं ' ति अत्वरितं मनःस्थैर्यात्, यावत्करणादिदं दृश्यम्—
' अचचलमसंभंते जुगंतरपलोयणाए दिट्ठीए पुरओ रियं ' ति तत्राचपलं—
कायजापरयाभादत् क्रियादिशेषणे चैते, तथा ' असंभन्त ' अमरहितः
दुगं—यूपरतत्प्रमाणो भृमगोऽपि दुगं तरयान्तरे—मध्ये प्रलोकनं यस्याः सा
तथा तथा दृष्ट्या—चक्षुषा ' रियं ' ति ईर्या—गमनं तद्विषयो मार्गोऽपीर्या-
ऽस्तां ' जेणेव ' ति यस्मिन् देशे ॥

[पृ. ७.] ' हट्ठ जाव ' ति इह ' हट्ठुट्ठमाणंठिए ' इत्यादि
दृश्यम्, एकार्थाश्चैते शब्दाः ॥

' हव्व ' ति शीघ्रम् ॥

' जओ णं ' ति यस्मात् ॥

' जाया यावि होत्था ' चाप्यभवदित्यर्थः ॥

[पृ. ८.] ' वत्थपरियट्ठं ' ति वल्लपरिवर्तनम् ॥

‘से जहानामए’ ति तद्यथा नामेति वाक्यालङ्कारे ।

‘अहिमडे इ वा सण्णकडेवरे इ वा’ इह यावत्करणात्
‘गोमडे इ वा सुणहमडे इ वा’ इत्यादि द्रष्टव्यम् ॥

‘तओ वि णं’ ति ततोऽपि—अहिकडेवरादिगन्धादपि ॥

‘अणिट्ठतराए चेव’ ति अनिष्टतर एव गन्ध इति गम्यते, इह
यावत्करणात् ‘अकंततराए चेव अपियतराए चेव अमणुन्नतराए चेव
चेव अमणामतराए चेव’ ति दृश्यम्, एकार्थाश्चैते । ‘मुच्छिण्ण’ इत्यत्र
‘गडिण्ण गिद्धे अज्झोववने’ इति पदत्रयमन्यद् दृश्यम्, एकार्थान्येतानि
चत्वार्यपीति ॥

‘अज्झत्थिण्ण’ इत्यत्र ‘चित्तिण्ण कप्पिण्ण पत्थिण्ण मणोगण्ण संकप्पे’
इति दृश्यम्, एतान्यप्येकार्थानि ।

‘पुरापोराणाणं दुच्चिन्नाणं’ इहाक्षरघटना ‘पुराणानां’ जरठानां
कक्खरडीभूतानामित्यर्थः ‘पुरा’ पूर्वकाले ‘दुश्चीर्णानां’ प्राणातिपा-
तादिदुश्चरितहेतुकानां ‘दुप्पडिक्कंताणं’ ति दुःशब्दोऽभावार्थस्तेन
प्रायश्चित्तप्रतिपत्त्यादिना अप्रतिक्रान्तानां—अनिवर्तित्रिपाकानामित्यर्थः,
‘असुभाणं’ ति असुखहेतूनां ‘पाप्पाणं’ ति पापानां दुष्टस्वभावाणां
‘कम्माणं’ ति ज्ञानावरणादीनाम् ॥

[पृ. ९.] ‘पुञ्चभवे के आसि’ इत्यत एवमध्येयं—‘किं नामए
वा किं गोते वा’ तत्र नाम—यादृच्छिकमभिधानं गोत्रं तु—यथार्थकुलं
वा ‘कयरंसि गामंसि वा नगरंसि वा किं वा दच्चा किं वा मोच्चा किं वा

समायेत्ता केसिं वा पुरापोराणां दुष्णिनां दुष्पडिक्कंताणं असुहाणं
पावाणं कम्माणं पावणं फलवित्तिविसेसं पच्चणुब्भवमाणे विहरइ 'त्ति ॥

‘गोयमा इ’त्ति गौतम इत्येवमामन्थेति गम्यते ॥

‘रिद्धित्थिमिण्’त्ति ऋद्धिप्रधानं स्तिमितं च—निर्मयं यत्तथा,
‘वण्णओ’त्ति नगरवर्णकः, स चौपपातिकवद्दुष्टव्यः, ‘अदूर—सामंते’
त्ति नातिदूरे न च समीपे इत्यर्थः, ‘खेडे’त्ति धूलीप्राकारं ॥ ‘रिद्धि’
त्ति ‘रिद्धित्थिमियसमिद्धे’ इति द्रष्टव्यम्; ‘आभोए’त्ति विस्तारः
‘रट्टुडे’त्ति राष्ट्रकूटो—मण्डलोपजीवी राजनियोगिकः ॥

‘अहम्मिण्’त्ति अधार्मिको यावत्करणादिदं दृश्यम्—‘अधम्मा-
णुए अधम्मिट्ठे अधम्मपलोई अधम्मपलज्जणे अधम्मसमुदाचारे अधम्मेण
चेव वित्तिं कप्पेमाणे दुस्सीले दुव्वए’त्ति तत्र अधार्मिकत्वप्रपञ्चनायोच्य-
ते—‘अधम्माणुए’ अधर्म—श्रुतचारित्राभावं अनुगच्छतीत्यधर्मानुगः;
कुत एतदेवमित्याह—अधर्म एव इष्टो—वल्लभः पूजितो वा यस्य सोऽध-
र्मिष्ठः अतिशयेन वाऽधर्मी—धर्मवर्जित इत्यधर्मिष्ठः, अत एवाधर्मा-
ख्यायी—अधर्मप्रतिपादकः अधर्मख्यातिर्वा—अविद्यमान धर्मोऽयमित्येवं-
प्रसिद्धिः, तथाऽधर्मं प्रलोकयति—उपादेयतया प्रेक्षते यः स तथा,
अत एवाधर्मप्ररजनः—अधर्मरागी अत एवाधर्मः समुदाचारः—समाचारो
यस्य स तथा, अत एवा धर्मेण—हिंसादिना वृत्तिं—जीविकां कल्पयन्
सन् दुःशीलः—शुभस्वभावहीनः दुर्व्रतश्च—व्रतवर्जितः दुष्प्रत्यानन्दः—
साधुदर्शनादिना नानन्दन्त इति ॥

[पृ. १०.] 'आहेवच्चं'ति अधिपतिकर्म, यावत्करणा-
दिदं दृश्यं—पोरेवच्चं सामित्तं भदित्तं महत्तरगतं आणार्हसरसेणावच्चं
करेमाणे'ति तत्र पुरोवर्तित्वं—अग्रेसरत्वं स्वामित्वं—नायकत्वं भर्तृत्वं—
पोषकत्वं महत्तरकत्वं—उत्तमत्वं आज्ञेश्वरस्य—आज्ञाप्रधानस्य यत्सेनापतित्वं
तदाज्ञेश्वरसेनापत्यं कारयन्—नियोगिकैर्विधापयन् पालयन् स्वयमेवेति ॥

'करेहि य'ति करैः—क्षेत्राद्याश्रितराजदेयद्रव्यैः 'भरेहि य'ति
तेषामेव प्राचुर्यैः, 'विद्धोहि य'ति वृद्धिभिः—कुटुम्बिनां वितीर्णस्य
घान्यस्य द्विगुणादेर्ग्रहणैः, वृत्तिभिरिति क्वचित्, तत्र वृत्तयो—राजादेश-
कारिणां जीविकाः, 'उक्कोडाहि य'ति लज्जाभिः 'पराभएहि य'
ति पराभवैः 'देज्जेहि य' अनाभवदातव्यैः 'भेज्जेहि य'ति
कुन्तकम्—एतावद्द्रव्यं त्वया देयमित्येवं नियन्त्रणया नियोगिकस्य
देशादेर्यत्समर्पणमिति, 'लंछपोसेहि य'ति लज्जाः—चौरविशेषाः
संभाव्यन्ते तेषां पोषाः—पोषणानि तैः, 'आलीवणेहि य'ति व्याकुल-
लोकानां मोषणार्थं ग्रामादिप्रदीपनकैः 'पंथकोट्टेहि य'ति सार्थधातैः
'उवीलेमाणे'ति अवलीपयन्—बाधयन् ॥

'विहम्ममाणे'ति विधर्मयन्—स्वाचारभ्रष्टान् कुर्वन् 'तज्ज-
माणे'ति कृतावष्टम्भान् तर्जयन्—ज्ञास्यथ रे यन्मम इदं च इदं च
न दत्स्वेत्येवं मेषयन् 'तालेमाणे'ति कशचपेटादिभिस्ताडयन्
'निद्धणे करेमाणे'ति निर्धनान् कुर्वन् विहरति ॥

'तए णं से इक्काई रट्टुकूडे विजयवद्धमाणस्स खेडस्स सत्कानां
बहूणं राईसरतलवरमाडंबियकोडुंबियसेट्टिसत्थवाहाणं' इह 'तलवराः'—

राजप्रसादवन्ता राजोत्थासैनिकाः 'माडम्बिकाः' मडम्बाधिपतयो
मडम्बं च—योजनद्वयाम्यन्तरेऽविद्यमानग्रामादिनिवेशः सन्निवेशविशेषः
शेषाः प्रसिद्धाः, ॥

'कज्जेसु' 'त्ति' कार्येषु—प्रयोजनेषु अनिष्पन्नेषु 'कारणेसु' 'त्ति'
सि साधयिषितप्रयोजनोपायेषु विषयभूतेषु ये मन्त्रादयो व्यवहारान्तास्तेषु,
तत्र मन्त्राः—पर्यालोचनानि गुह्यानि—रहस्यानि निश्चयाः—वस्तुनिर्णयाः
व्यवहाराः—विवादास्तेषु विषयेषु ॥

'एयकम्मे' एतद्द्रवाणाम् एतदेव वा काम्यं—कमनीयं यस्य स
तथा, 'एयप्पहाणे' 'त्ति' एतत्प्रधानः एतन्निष्ठा इत्यर्थः, 'एयविज्जे'
'त्ति' एषैव विद्या—विज्ञानं यस्य स तथा 'एयसामायारे' 'त्ति' एत-
ज्जीतकल्प इत्यर्थः 'पावकम्मं' 'त्ति' अशुभं—ज्ञानावरणादि 'कलि-
कलुसं' 'त्ति' कलहहेतुकलुषं मलीमसमित्यर्थः ॥

'जमगसमगं' 'त्ति' युगपत् 'रोगायंक' 'त्ति' रोगा—व्याधयस्त
एवातङ्काः—कष्टजीवितकारिणः । 'सासे' इत्यादि श्लोकः, 'जोणिसूले'
'त्ति' अपपाठः 'कुच्छिसूले' इत्यस्यान्यत्र दर्शनात्, 'भगंदले' 'त्ति'
भगन्दरः 'अकारण' 'त्ति' अरोचकः, 'अच्छिवेयणा' इत्यादि
श्लोकातिरिक्तं, 'उदरे' 'त्ति' जलोदरं । शृङ्गाटकादयः स्थानविशेषाः ।

[पृ. ११] 'विज्जो' 'त्ति' वैद्यशास्त्रे चिकित्सायां च
कुशलः 'विज्जपुत्तो व' 'त्ति' तत्पुत्रः 'जाणुओ व' 'त्ति'
ज्ञायकः—केवलशास्त्रकुशलः 'तेगिच्छिओ व' 'त्ति' चिकित्सामात्रकुशलः
'अत्थसंपयाणं दलयइ' 'त्ति' अर्थदानं करोतीत्यर्थः,

‘सत्यकोसहृथगय’ति शल्यकोशो—नखरदनादिभाजनं हस्ते गतो—व्यवस्थितो येषां ते तथा ॥

‘अवदहणाहि य’ति दम्भनैः ‘अवण्हाणेहि य’ति तथाविधद्रव्यसंस्कृतजलेन स्नानैः ‘अणुवासणाहि य’ति अपानेन जठरे तैलप्रवेशनैः ‘वत्थिकम्मेहि य’ति चर्मवेष्टनप्रयोगेण शिरः—प्रभृतीनां स्नेहपूरणैः गुदे वा वर्त्यादिक्षेपणैः ‘निरुहेहि य’ति निरुहः—अनुवास एव केवलं द्रव्यकृतो विशेषः ‘सिरावेहेहि य’ति नाडीवेधैः ‘तच्छणेहि य’ति क्षुरादिना त्वचस्तनूकरणैः ‘गेहिपच्छहि य’ति ह्रस्वैस्त्वचो विदारणैः ‘सिरोबत्थीहि य’ति शिराबस्तिभिः शिरसि बद्धस्य चर्मकोशकस्य द्रव्यसंस्कृततैलाधारपूरणलक्षणाभिः, प्रागुक्तबस्तिकर्माणि सामान्यानि अनुवासना निरुहशिरोबस्तयस्तु तद्भेदाः ‘तप्पणाहि य’ति तर्पणैः स्नेहादिभिः शरीरबृंहणैः ‘पुडपागेहि य’ति पुटपाकाः—पाकविशेषनिष्पन्ना औषधिविशेषाः ‘छल्लीहि य’ति छल्लयो—रोहिणीप्रभृतयः

‘सिलियाहि य’ति शिलिकाः—किराततित्तकप्रभृतिकाः ‘गुलियाहि य’ति द्रव्यवटिकाः ‘ओसहेहि य’ति औषधानि—एकद्रव्यरूपाणि ‘भेसज्जेहि य’ति भैषज्यानि—अनेकद्रव्ययोगरूपाणि पथ्यानि चेति ।

[पृ. १२] ‘संत’ति श्रान्ता देहखेदेन ‘तंत’ति तान्ता मनःखेदेन—‘परितंत’ति उभयखेदेनेति ‘रज्जे य रट्टे य’ इत्यत्र

यावत्करणादिदं दृश्यं—‘ कोसे य कोट्टागारे य वाहणे य ’ति, ‘ मुच्छिण्
गटिण् गिद्धे अज्झोववण्णे’ति एकार्थाः, ‘आसाएमाणे’ त्यादय एकार्थाः,
‘अट्टदुहट्टवसट्टे’ति आर्तो मनसा दुःखितो—दुःखात्तो देहेन वशार्त्तस्तु—
इन्द्रियवशेन पीडितः, ततः कर्मधारयः, ‘ उज्जला ’ इह यावत्करणा-
दिदं दृश्यं—‘ विडला कक्कसा पगाढा चंडा दुहा तिन्वा दुरहियास ’ति
एकार्था एव, ‘ अणिट्ठा अकंता अप्पिया अमणुत्ता अमणामा ’ एतेऽ-
पि तथैव ॥

‘ पुव्वरत्तावरत्तकालसमयंसि ’ति पूर्वरात्रो—रात्रेः पूर्वभाग
अपररात्रो—रात्रेः पश्चिमो भागस्तल्लक्षणो यः कालसमयः—कालरूपः समयः
स तथा तत्र ‘ कुडुंबजागरियाए ’ति कुटुम्बचिन्तयेत्यर्थः, ‘ अज्झ-
त्थिए ’ति आध्यात्मिकः आत्मविषयः, इह चान्याभ्यपि पदानि दृश्यानि,
तद्यथा—‘ चित्थिए ’ति स्मृतिरूपः ‘ कप्पिए ’ति बुद्ध्या व्यवस्थापितः
‘ पत्थिए ’ति प्रार्थितः प्रार्थनारूपः ‘ मणोगए ’ति मनस्येव वृत्तो
बहिरप्रकाशितः संकल्पः—पर्यालोचः, ‘ इट्ठे ’त्यादीनि पञ्चैकार्थिकानि
प्राग्वत्, ‘ धिज्जे ’ति ध्येया ‘ वेसासिय ’ति विश्वसनीया ‘ अणुमय ’
ति विप्रियदर्शनस्य पश्चादपि मता अनुमतेति, ‘ नामं ’ति पारिभाषिकी
सञ्ज्ञा ‘ गोयं ’ति गोत्रं—आन्वर्थिकी सञ्ज्ञैवेति ॥

‘ किमंग पुण ’ति किं पुनः ‘ अंग ’ इत्यामन्त्रणे ‘ गब्भसाडणा-
हि य ’ ति शातनाः—गर्भस्य खण्डशो भवनेन पतनहेतवः ‘ पाडणाहि य ’
ति पातनाः यैरुपायैरखण्ड एव गर्भः पतति ‘ गालणाहि य ’ति यैर्गर्भो
द्रवीभूय क्षरति ‘ मारणाहि य ’ति मरणहेतवः ॥

[पृ. १३] 'अकामिय'ति निरमिलाषाः 'असयंवस'
 'ति अस्वयंवशा' अट्टनालिओ 'ति अष्टौ नाडयः—शिराः 'अग्भित-
 रप्पवहाउ' 'ति शरीरस्याभ्यन्तर एव रुधिरादि स्रवन्ति यास्तास्तथो-
 च्यन्ते, 'बाहिरप्पवहाउ' 'ति शरीराद्वहिः पूयादि क्षरन्ति यास्तास्त-
 थोक्ताः, एता एव षोडश विभज्यन्ते 'अट्टे'त्यादि, कथमित्याह—'दुवे
 दुवे' 'ति द्वे पूयप्रवाहे द्वे च शोणितप्रवाहे, ते च क्वेत्याह—'कन्नंत-
 रेसु' श्रोत्ररन्ध्रयोः, एवमेताश्चतस्रः, एवमन्या अपि व्याख्यायाः, नवरं
 धमन्यः—कोष्ठकहडान्तराणि 'अग्गियए'ति अग्निको भस्मकाभिधानो
 वायुविकारः ।

[पृ. १४] 'जाइअंधे' इत्यत्र यावत्करणात् 'जाइमूए'
 इत्यादि दृश्यं, 'हुंडं'ति अव्यवस्थिताङ्गावयवं 'अंधारूवं'ति
 अन्धाकृतिः, 'भीया' इत्यत्रैतद्दृश्यं 'तथा उव्विग्गा संजायमया'
 भयप्रकर्षाभिधानायैकार्थाः शब्दाः, 'करयले'त्यत्र 'करयलपरिगाहियं
 दसणहं मत्थए अंजलिं कट्टु' इति दृश्यं, 'नवण्ह' मित्यत्र 'मासाणं
 बहुपडिपुन्नाण' मित्यादि दृश्यं, तथा 'जाइअंध' मित्यादि च,
 'संभंते'ति उत्सुकः उट्टाए उट्टेइ'ति उत्थानेनोत्तिष्ठति, 'पय'ति
 प्रजाः—अपत्यानि, 'रहस्सिगयंसि' 'ति राहस्यिके विजने इत्यर्थः ॥

'पुरा पोरणाणं'ति पुरा—पूर्वकाले कृतानामिति गम्यम् अत
 एव 'पुराणानां' चिरन्तनानाम्, इह च यावत्करणात् 'दुच्चिन्नाणं
 दुप्पडिकंताणं' इत्यादि 'पावगं फलवित्तिविसेस'मित्यन्तं द्रष्टव्यम् ।

‘अहम्मिष’ इत्यत्र यावत्करणादिदं दृश्यं—‘बहुनगरनिगायजसे
सूरे ददप्पहारी’ति, व्यक्तं च ।

‘कालमासे’ति मरणावसरे ।

‘सागरोवम जाव’ति ‘सागरोपमद्विईएसु नेरइयत्ताए’
द्रष्टव्यम् ।

[पृ. १५] ‘जाइकुलकोडीजोणिप्पमुहसयसहस्साइं’ति
जातौ—पञ्चेन्द्रियजातौ कुलकोटीनां योनिप्रमुखानि—योनिद्वारकाणि योनि-
शतसहस्राणि तानि तथा ।

‘जोणीविहाणंसि’ति योनिभेदे ।

‘खलिणमट्टिय’ति खलीनां—आकाशस्थां छिन्नतटोपरिवर्तिनीं
मृत्तिकामिति ॥

‘उम्मुक्क जाव’ति ‘उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्व-
णगमणुपत्ते’ति दृश्यं, तत्र विज्ञ एव विज्ञकः स चासौ परिणतमात्रश्च—
बुद्ध्यादिपरिणामापन्न एव विज्ञकपरिणतमात्रः ॥

[पृ. १६] ‘अणंतरं चयं चइत्त’ति अनन्तरं शरीरं त्यक्त्वा
च्यवनं वा कृत्वा ।

‘जहाददपइन्ने’ति औपपातिके यथा दृढप्रतिज्ञाभिधानो
भव्यो वर्णितस्तथाऽयमपि वाच्यः, कस्मादेवमित्याह—‘सा चेव’ति
सैव दृढप्रतिज्ञसम्बन्धिनी अस्यापि वक्तव्यतेति, तामेव स्मरयन्नाह—

‘कलाओ’ति कलास्तेन गृहीष्यन्ते दृढप्रतिज्ञेनेव यावत्करणाच्च प्रव-
 ज्याग्रहणादिः तस्येवास्य वाच्यं, यावत्सेत्स्यतीत्यादि पदपञ्चकमिति, ततः
 सेत्स्यति—कृतकृत्यो भविष्यति भोत्स्यते—केवलज्ञानेन सकलं ज्ञेयं ज्ञास्य-
 ति मोक्षयति—सकलकर्मविमुक्तो भविष्यति परिनिर्वास्यति—सकलकर्म-
 कृतसन्तापरहितो भविष्यति, किमुक्तं भवति ! सर्वदुःखानामन्तं
 करिष्यतीति ॥

॥ प्रथमाध्ययनविवरणम् ॥

२.

॥ उज्झ्वयए ॥

[पृ. १६] ‘अहीणे’ति अहीणपुण्णपंचिदियसरीरेत्यर्थः,
 यावत्करणात् ‘लक्खणवज्जणगुणोववेया माणुम्माणप्पमाणपडिपुनसु-
 जायसव्वंगसुंदरंगी’ त्यादि द्रष्टव्यं, तत्र लक्षणानि—स्वस्तिकादीनि—व्य-
 ज्ञनानि—मणीतिलकादीनि गुणाः—सौभाग्यादयः मानं—जलद्रोणमानता
 उन्मानं—अर्द्धभारप्रमाणता प्रमाणं—अष्टोत्तरशताङ्गुलोच्छ्रूयतेति, ‘वावत्त-
 रीकलापंडियं’ति लेखाद्याः स्त्रीणां तु विज्ञेया एव प्राय इति,
 ‘चउसट्ठिगणियागुणोववेया’ गीतनृत्यादीनि विशेषतः पण्यस्त्रीज-
 नोचितानि यानि चतुष्पष्टिर्विज्ञानानि ते गणिकागुणाः अथवा वात्स्याय-
 नोक्तान्यालिङ्गनादीन्यष्टो वस्तूनि तानि च प्रत्येकमष्टभेदत्वाच्चतुःषष्टि-
 र्भवन्तीति, चतुःषष्ट्या गणिकागुणैरुपेता या सा तथा, एकोनत्रिंशद्विशेषा
 एकविंशती रतिगुणा द्वात्रिंशच्च पुरुषोपचाराः कामशास्त्रप्रसिद्धाः ।

‘ नवंगमुत्तपडिबोहिय ’ ति द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे
एका जिह्वा एका त्वक् एकं च मनः इत्येतानि नवाङ्गानि सुप्तानीव
सुप्तानि यौवनेन प्रतिबोधितानि—स्वार्थग्रहणपटुतां प्रापितानि यस्याः सा
तथा ‘ अद्गारसदेसीभासाविसारय ’ ति रूढिगम्यं ‘ सिंगारागार चारु-
वेस ’ ति शृङ्गारस्य—रसविशेषस्यागारमिव चारुवेषो यस्याः सा
तथा, ‘ गीयरइगधव्वनट्टकुसल ’ ति गीतरतिश्चासौ गन्धर्व्वनाटचकु-
शला चेति समासः, गन्धर्व्वं नृत्यं गीतयुक्तं नाट्यं तु नृत्यमेवेति,
‘ संगयगय ’ ति ‘ संगयगयभणियविहियविलाससललियसंलावनिउण-
जुत्तोवयारकुसले ’ ति दृश्यं सङ्गतानि—उचितानि गतादीनि यस्याः सा
तथा, सललिताः—प्रसन्नतोपेता ये संलपास्तेषु निपुणा या सा तथा,

[पृ. १७.] युक्ताः—सङ्गता ये उपचारा—व्यवहारास्तेषु कुशला
या सा तथा, ततः पदत्रयस्य कर्मधारयः, ‘ सुंदरथण ’ ति एतेनेदं
दृश्यं—‘ सुंदरथणजहणवयणकरचरणनयणलावणविलासकलिय ’ ति
व्यक्तं नवरं जघनं—पूर्वकटीभागः लावण्यं—आकारस्य स्पृहणीयता विलासः
—स्त्रीणां चेष्टाविशेषः ‘ ऊसियज्झय ’ ति ऊर्वाकृतजयपताका सहस्र-
लामेति व्यक्तं ‘ विदिन्नछत्तचामरबालवीयणीय ’ ति वितीर्ण—
राज्ञा प्रसादतो दत्तं छत्रं चामररूपा वालव्यजनिका यस्याः सा तथा,
‘ कन्नीरहप्पयाया यावि होत्थ ’ ति कर्णारथः—प्रवहणं तेन प्रयातं—
गमनं यस्याः सा तथा ‘ वाडपी ’ ति समुच्चये ‘ होत्थ ’ ति अभव-
दिति, ‘ आहेवच्च ’ ति आधिपत्यम्—अधिपतिकर्म, इह यावत्करणा-
दिदं दृश्यं—‘ पोरवच्च ’ पुरोवर्तिनं—अग्रेसरत्वमित्यर्थः ‘ भर्तृत्व ’

पोषकत्वं ' स्वामित्वं ' स्वस्वामिसम्बन्धमात्रं ' महत्तरगतं ' महत्तरत्वं
शेषवैश्याजनापेक्षया महत्तमताम् ' आणाईसरसेणावच्चं ' आज्ञेश्वरः—
आज्ञाप्रधानो यः सेनापतिः—सैन्यनायकस्तस्य भावः कर्म वा आज्ञेश्वर-
सेनापत्यम् आज्ञेश्वरसेनापत्यमिव आज्ञेश्वरसेनापत्यं ' कारेमाणा '
कारयन्ती परैः ' पालेमाणा ' पालयन्ती स्वयमिति ॥

' अहीण ' ति ' अहीणपुनर्पंचिदियसरीरे ' ति व्यक्तं च, याव-
त्करणादिदं दृश्यं ' लक्खणवंजणगुणोववेए ' इत्यादि ।

' इंदभूई ' इत्यत्र यावत्करणात् ' नामे अणगारे गोयमगोत्तेण '—
मित्यादि ' संखित्तविउल्लतेयलेसे ' इत्येतदन्तं दृश्यं ॥

' छट्टंछट्टेणं जहा पन्नत्तीए ' ति यथा भगवत्यां तथेदं वाच्यं,
' तच्चैवं—छट्टंछट्टेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ,
तए णं से भगवं गोयमे छट्टक्खमणपारणगंसि ' ' पढम ' इत्यत्र यावत्क-
रणादिदं दृश्यं—पढमाए पोरिसीए सज्झायं करेइ बीयाए पोरिसीए
झाणं झियाइ तइयाए पोरिसीए अतुरियमचवल्लमसंभंते मुहपोत्तियं
पडिलेहेइ भायणवत्थाइ पडिलेहेइ भायणाणि पमज्जति भाय-
णाणि उगाहेइ जेणेव समणे भगवं महावीरं तेणामेव उवागच्छइ
२. समणं भगवं महावीरं वंदइ नमंसइ २ एवं वयासी—इच्छामि णं
भंते । तुज्जेहिं अब्भणुण्णाए समाणे छट्टक्खमणपारणगंसि वाणियगामे
णंगेरे उच्चनीयमज्झिमकुलाइ घरसमुदाणस्स भिक्खायरियाए अडित्तए '
गृहेषु भिक्षार्थं भिक्षाचर्यया—भैक्षसमाचारेणाटितुमिति वाक्यार्थः, ' अहा-

सुहं देवाणुप्पिया ! मा पडिबंधं ' स्खल्लनां मा कुर्वित्यर्थः, ' तए णं भगवं गोयमे समणेणं ३ अब्भणुत्ताए समाणे समणस्स ३ अंतियाओ पडिनिक्खमइ अतुरियमचवलमसंभंते जुगंतरप्पलोयणाए दिट्ठिए पुरओ रियं सोहेमाणे ' ति ॥

‘ संनद्धबद्धवम्मियगुडिए ’ ति संनद्धाः—सन्नहत्या कृतसन्नाहाः तथा बद्धं वर्म्म—त्वक्त्राणविशेषो येषां ते बद्धवर्मागस्त एव बद्धकर्मिकाः, तथा गुडा—महास्तनुत्राणविशेषः सा संजाता येषां ते गुडितास्ततः कर्मधारयः, ‘ उप्पीलियकच्छे ’ ति उप्पीडिता—गाढतरबद्धा कक्षा उरोबन्धनं येषां ते तथा तान् ‘ उदामियघंटे ’ ति उदामिता—अपनीतबन्धना प्रलम्बिता इत्यर्थः घण्टा येषां ते तथा तान् ‘ नाणामणिरयणविविहगेविज्जे ’ ति नानामणिरत्नानि विविधानि प्रैवेयकानि—प्रीवाभरणानि उत्तरकञ्चुकाश्च—तनुत्राणविशेषाः सन्ति येषां ते तथा, अत एव ‘ पडिकप्पिए ’ ति कृतसन्नाहादिसामग्रीकान् ‘ झयपडागवरपंचामेल-आरूढहत्थारोहे ’ ध्वजाः—गरुडादिध्वजाः पताकाः—गरुडादिवर्जितास्ताभिर्वरा ये ते तथा पञ्च आमेलकाः—शेखरका येषां ते तथा आरूढा हस्त्यारोहा—महामात्रा येषु ते तथा, ततः पदत्रयस्य कर्मधारयोऽतस्तान्, ‘ गहियाउहप्पहरणा ’ गृहीतानि आयुधानि प्रहरणाय येषु अथवा आयुधान्यक्षेप्याणि प्रहरणानि तु क्षेप्याणीति ॥

‘ सन्नद्धबद्धवम्मियगुडिए ’ ति एतदेव व्याख्याति—‘ आविद्धगुडे ओसारियपक्खरे ’ ति आविद्धा—परिहिता गुडा येषां ते तथा,

मुडा च यद्यपि हस्तिनां तनुत्राणं रूढा तत्रापि देशविशेषापेक्षयाऽश्वा-
नामपि संभवतीति, अवसारिता—अवलम्बिताः पक्वराः—तनुत्राणविशेषा
येषां ते तथा तान्, 'उत्तरकंचुइयओचूलमुहचंडाधरचामर
थासगपरिमंडियकडिय' ति उत्तरकञ्चुकः—तनुत्राण विशेष एव
येषामस्ति ते तथा, तथाऽवचूलकैर्मुखं चण्डाधरं—रौद्राधरोष्ठं येषां ते
तथा, तथा चामरैः श्वासकैश्च—दर्पणैः परिमण्डिता कटी येषां ते तथा,
ततः कर्मधारयोऽतस्तान्, 'उप्पीलियसरासणपट्टीए'ति उपीडिता—
कृतप्रत्यञ्चारोपणा शरासनपट्टिका—धनुर्यष्टिर्बाहुपट्टिका वा यैस्ते तथा
तान्, 'पिणिद्धगेविज्ज' ति पिनद्धं—परिहितं ग्रैवेयकं यैस्ते तथा
तान्, 'विमलवरबद्धचिंधपट्टे' विमलो वरो बद्धश्चिह्नपट्टो—नेत्रादिमयो
यैस्ते तथा तान् ।

[पृ. १८.] 'अवउडगबंधणं' ति अवकोटकेन—कृकाटि-
काया अधोनयनेन बन्धनं यस्य स तथा तम्, 'उक्खित्तकन्ननासं'
ति उत्पाटितकर्णनासिकं 'नेहतुप्पियगतं' ति स्नेहस्नेहितशरीरं
'बज्झकक्खडियजुयणियच्छं' ति वध्यश्वासौ करयोः—हस्तयोः
कट्यां—कटीदेशे युगं—युग्मं निवसित इव निवसितश्चेति समासोऽतस्तम्,
अथवा वध्यस्य यत्करकटिकायुगं—निन्धचीवरिकाद्वयं तन्निवसितो यः
स तथा तं ॥

'कंठेयुणरत्तमल्लदामं' कण्ठे—गले गुण इव—कण्ठसूत्रमिव
रक्तं—लोहितं मल्लदामं—पुष्पमाला यस्य स तथा तं 'चुन्नगुंडियगायं'

नैरिकक्षोदागुण्डितशरीरं ' चुन्नयं ' ति संत्रस्तं ' बज्जपाणपीयं ' ति
 वध्या बाह्या वा प्राणाः—उच्छ्वासादयः प्रतीताः प्रिया यस्य स तथा
 तं ' तिलंतिलं चेव छिज्जमाणं ' ति तिलशश्छिद्यमानमित्यर्थः
 ' कागणिमंसाई स्वावियंतं ' काकणीमांसानि तदेहौत्कृत्तह्रस्वमांसख-
 ण्डानि स्वाद्यमानं ' पावं ' ति पापिष्ठं ' खक्खरसएहि हम्ममाणं ' ति
 खर्खरा—अश्वोत्त्रासनाय चर्ममया वस्तुविशेषाः स्फुटितवंशा वा तैर्हन्य-
 मानं—ताड्यमानं ' अप्पणो से सयाई ' ति आत्मनः—आत्मीयानि ' से '
 तस्य स्वकानि ।

' अज्झत्थिए ' आत्मगतः, इहेदमन्यदपि दृश्यं ' कप्पिए ' कल्पि-
 तो—भेदवान् कल्पिको वा—उचितः ' चित्थिए ' स्मृतिरूपः ' पत्थिए '—
 प्रार्थितो भगवदुत्तरप्रार्थनाविषयः ' मणोगए ' ति अप्रकाशित इत्यर्थः
 संकल्पो—विकल्पः ' समुप्पज्जित्था ' समुत्पन्नवान् ' अहो णं इमे
 पुरिसे पुरापोराणाणं दुच्चिन्नाणं दुप्पडिक्कंताणं असुभाणं पावाणं कम्मणं
 पावणं फलवित्तिविसेसं पच्चणुब्भवमाणे विहरइ, न मे दिट्ठा णरगा वा
 नेरइथा वा पच्चक्खं खलु अयं पुरिसे निरयपडिरुवियं वेयणं वेणइ
 त्ति कट्ठु ' इत्येतत्प्रथमाध्ययनोक्तं वाक्यमाश्रित्याधिकृताक्षराणि गम-
 नीयानीति ॥

' रिद्धि ' ति ' रिद्धत्थिमियसमिद्धे ' इत्यादि दृश्यं, तत्र ऋद्धं—
 भवनादिभिर्वृद्धिमुपगतं स्तिमितं—भयवर्जितं समृद्धं—धनादियुक्तमिति ॥

' महायाहि० ' इह ' महायाहिमवंतमलयमंदरमहिंदसारे ' इत्यादि
 दृश्यं, तत्र महाहिमवदादयः पर्वतास्तद्वत्सारः प्रधानो यः स तथा

‘पासाईए’ इत्यत्र ‘पासाईए दरिसणिज्जे अभिरूवे पडिरूवे’ ति दृश्यं, तत्र प्रासादोयो—मनःप्रसन्नताहेतुः दर्शनीयो—यं पश्यच्चक्षुर्न श्राम्यति अभिरूपः—अभिमतरूपः प्रतिरूपः—द्रष्टारं प्रति रूपं यस्येति ॥

[पृ. १९] ‘नगरबलीवहे’ इत्यादौ बलीवर्दा—वर्द्धितगवाः पडिका—ह्रस्वमहिष्यो ह्रस्वगोत्रियो वा वृषभाः—साण्डगवः ‘कूडगाहे’ ति कूटेन जीवान् गृह्णातीति कूटग्राहः ॥

‘अहम्मिए’ ति धर्मेण चरति व्यवहरति वा धार्मिकस्तन्निषेधादधार्मिकः, यावत्करणादिदं दृश्यम्—‘अहम्माणुए’ अधर्मान्—पापलोकान् अनुगच्छतीत्यधर्मानुगाः ‘अहम्मिट्ठे’ अतिशयेनाधर्मो—धर्मरहितोऽधर्मिष्ठः ‘अहम्मखाई’ अधर्मभाषणशीलः अधार्मिकप्रसिद्धिको वा ‘अधम्मपलोई’ अधर्मनिव—परसम्बन्धिदोषानेव प्रलोकयति—प्रेक्षते इत्येवंशीलोऽधर्मप्रलोकी ‘अहम्मपलज्जणे’ अधर्मएव—हिंसादौ प्ररज्यते—अनुरागवान् भवतीत्यधर्मपरो जनः ‘अहम्मसमुदाचारो’ अधर्मरूपः समुदाचारः—समाचारो यस्य स तथा ‘अहम्मेणं चेव वित्तिं कप्पेमाणे’ ति अधर्मेण—पापकर्मणा वृत्तिं—जीविकां कल्पयमानः—कुर्वाणः तच्छील इत्यर्थः ‘दुस्सीले’ दुष्टशीलः ‘दुव्वए’ अविद्यमाननियम इति ‘दुप्पडियाणंदे’ दुष्प्रत्यानन्दः—बहुभिसिपि सन्तोषकारणैरनुत्पद्यमानसन्तोष इत्यर्थः ।

‘अहीण’ ति ‘अहीणपुण्णपंचेदियसरीरे’ त्यादि दृश्यम् ॥

‘आवन्नसत्त’ ति गर्भे समापन्नजीवित्यर्थः ।

‘धन्नाओ णं ताओ अम्मयाओ’ ति अम्बा—जनन्यः, इह यावत्करणादिदं दृश्यं—‘पुन्नाओ णं ताओ, तासिं अम्मयाणं सुलद्धे जम्मजीवियफले’ ति व्यक्तं च ॥

‘ऊहेहि य’ ति गवादीनां स्तनोपरिभागैः ‘थणेहि य’ ति व्यक्तं ‘वसणेहि य’ ति वृषणैः—आडैः ‘छेप्पाहि य’ ति पुच्छैः ककुदैः—स्कन्धशिखरैः ‘वहेहि य’ ति वहैः—स्कन्धैः कर्णादीनि व्यक्तानि ‘बंबलेहि य’ ति सास्नाभिः ‘सोल्लिएहि य’ ति पक्वैः ‘तल्लिएहि य’ ति स्नेहेन पक्वैः ‘भज्जिएहि य’ ति भ्रष्टैः ‘परिसुक्केहि य’ ति स्वतः शोषमुपगतैः ‘लावणेहि य’ ति लवणसंस्कृतैः सुरा—तन्दुल धवादिछल्लीनिष्पन्ना मधु च—माक्षिकनिष्पन्नं मेरकं—तालफल-निष्पन्नं जातिश्च—जातिकुरुमवर्णं मधमेव सीधु च गुह्यधातकीसंभवं प्रसन्ना—द्राक्षादिद्रव्यजन्या मनःप्रसत्तिहेतुरिति । ‘आसाएमाणीओ’ ति विशेषेण स्वादयन्त्योऽल्पमेव त्यजन्त्य खर्जूगदेरिव ‘परिभाएमाणीओ’ ति ददत्यः ‘परिभुंजमाणीओ’ ति सर्वमुपभुञ्जानाः अल्प-मप्यपरित्यज्यन्त्यः शुष्का—शुष्केव शुष्का रुधिरक्षयात् ‘भुक्ख’ ति भोजनाकरणाद्धीनबलतया बुभुक्षायुक्तेन बुभुक्षा अत एव निर्मांसा ‘ओलुग’ ति अवरुणा—भग्नमनोवृत्तिः ‘ओलुगसरीरा’ भग्नदेहा ‘णित्तेय’ ति गतकान्तिः ‘दीणविमणवयण’ ति दीना—दैन्यवती विमनाः—शून्यचित्ता हीणा च—भीतेति कर्मधारयः, ‘दीणविमणवयण’

त्ति पाठान्तरं, तत्र विमनस इव विगतचेतस इव वदनं यस्याः सा तथा,
 दीना चासौ विमनवदना चेति समासः, 'पंडुल्लइयमुहा' पाण्डु-
 कृतमुखी पाण्डुरीभूतवदनेत्यर्थः 'ओमंथियणयणवयणकमले' ति
 'ओमंथिय' ति अधोमुखीकृतानि नयनवदनरूपाणि कमलानि यया सा
 तथा, 'ओहय' ति 'ओहयमणसंकप्पा' विगतयुक्तायुक्तविवेचनेत्यर्थः,
 इह यावत्करणादिदं दृश्यं—'करतलपल्लत्यमुहा' करतले पर्यस्तं—
 निवेशितं मुखं यया सा तथा 'अइज्झाणोवगया भूमीगयदिट्ठीया मियाइ'
 ति ध्यायति—चिन्तयति ॥

'इमं च णं' ति इतश्चेत्यर्थः 'भोमे कूडग्गाहे जेणेव उप्पला
 कूडग्गाही तेणेव उवागच्छइ उवागच्छत्ता उप्पलं कूडग्गाहिणिं
 ओहयमणसंकप्प' इत्यादि सूत्रं प्रागुक्तसूत्रानुसारेण परिपूर्णं कृत्वाऽ-
 ध्येयं, सूचीमात्रत्वात्पुस्तकस्य ॥

[पृ. २०.] 'ताहिं इट्ठाहिं' इत्यत्र पञ्चकलक्षणादङ्गादिदं
 दृश्यं—'कंताहिं पियाहिं मणुत्ताहिं मणामाहिं' एकार्थाश्चैते, 'वग्गूहिं'
 ति वाग्भिः 'एगे' ति सहायाभावात् 'अबीए' ति धर्मरूप-
 सहायाभावात् ॥

'सन्नद्धबद्धवम्मियकवए' पूर्ववत् यावत्करणात् 'उप्पीलिय-
 सरासंणपट्टीए' इत्यादि 'गहियाउहप्पहरणे' इत्येतदन्तं दृश्यम् ॥

—'संपुब्बदोहल' ति समस्तवाञ्छितार्थपूरणात् 'सम्माणियदोह-
 ल' ति वाञ्छितार्थसमानयनात् 'त्रिणीयदोहल' ति त्रिवाञ्छाविनय-

नात् 'विच्छिन्नदोहल' इति विवक्षितार्थवाञ्छाऽनुबन्धविच्छेदात् 'संपन्न-
दोहल' इति विवक्षितार्थभोगसंपादानन्दप्राप्तेरिति ।

'भीया' इत्यत्र 'तथा तसिया संजायभया' इति दृश्यं,
भयोत्कर्षप्रतिपादनपराण्येकार्थकानि चैतानि ।

[पृ. २१] 'सन्वओ' इति सर्वदिक्षु 'समंत' इति विदिक्षु
चेत्यर्थः, 'विपलाइत्य' विपलायितवन्तीति ।

'अयमेयारूवं' इति इदमेवंप्रकारं वक्ष्यमाणस्वरूपमित्यर्थः ।
'महया २ चिच्ची' इति महता २ चिच्चीत्येवं चित्कारेणेत्यर्थः ।

'आरसिय' इति आरसितं-आरटितम् ॥

'सोच' इति अवधार्य ॥

'एयकम्मे' इत्यत्रेदं दृश्यम्- 'एयप्पहाणे एयविज्जे एयसमा-
येर' इति ।

'अट्टदुहट्टोवगए' इति आर्त-आर्तव्यानं दुर्धटं-दुःखस्थगनीयं
दुर्वार्यमित्यर्थः उपगतः-प्राप्तो यः स तथा ।

[पृ. २२] 'जायणिंदुया यावि' इति जातानि-उत्पन्ना-
न्यपत्यानि निर्द्रुतानि-निर्यातानि मृतानीत्यर्थो यस्याः सा जातनिर्द्रुता
वाऽपीति समर्थनार्थः, एतदेवाह-जाता जाता दारका विनिघातमापद्यन्ते
तस्या इति गम्यम् ॥

'सारक्खमाणी' इति अपायेभ्यः 'संगोवेमाणि' इति बला-
च्छादनगर्भगृहप्रवेशनादिभिः ।

‘ ठिड्ठिडियं व ’ ति स्थितिपतितां कुलक्रमागतां वर्द्धमानकादिकां पुत्रजन्मक्रियां ‘ चंदसूरपासणियं व ’ ति अन्वर्थानुसारिणं तृतीयदिवसोत्सवं ‘ जागरियं ’ ति षष्ठीरात्रिजागरणप्रधानमुत्सवम् ।

‘ मोण्णं गुणनिप्पन्न ’ ति गौणं—अप्रधानमापि स्यादत उक्तं—गुणनिप्पन्नमिति ॥

‘ जहा दढपइन्ने ’ ति औपपातिके यथा दृढप्रतिज्ञो वर्णितस्तथाऽयमपीह वाक्यः, किमवधिकं तत्र तत्सूत्रमित्याह—यावत् ‘ निव्वाघातगिरिकंदरमल्लीणे व्व चंपगपायवे सुहं विहरइ ’ ति ॥

‘ कालधम्मुण ’ ति मरणेन ।

[पृ. २३.] ‘ लवणसमुद्दपोर्याववत्तियं ’ लवणसमुद्रे पोतविपत्तिर्यस्य स तथा तं, ‘ निबुड्डुभंडसारं ’ निमग्नसारभाण्डमित्यर्थः, ‘ कालधम्मुणा संजुत्तं ’ ति मृतमित्यर्थः, शृण्वन्ति ते तथेति ये यथेत्यतदपेक्ष्यं ॥

‘ हत्थनिक्खेवं ’ ति हस्ते निक्षेपो—न्यासः समर्पणं यस्य द्रव्यस्य तद्धस्तनिक्षेपं, ‘ बाहिरभंडसारं च ’ हस्तनिक्षेपव्यतिरिक्तं च भाण्डसारं—सारभाण्डं गृहीत्वा एकान्तदूरमपक्रामन्ति—विजयमित्रसार्थवाहभार्यायास्तत्पुत्रस्य च दर्शनं ददति—तदर्थमपहरन्तीति यावत् ।

‘ परसुणियत्ता इव ’ ति परशुनिकृत्तेव—कुठारच्छिन्नेव ‘ चम्पकलते ’ ति ‘ मित्त ’ इत्यत्र यावत्करणादिदं दृश्यं—‘ णाइणियगसंबंधि ’ ति, तत्र मित्राणि—सुहृदः ज्ञातयः—समानजातयः निजका—पितृव्यादयः

सम्बन्धिनः—असुरपाक्षिकाः, ‘रोयमाणी’ ति अश्रूणि मुञ्चन्ती ‘कंद-
माणी’ ति आक्रन्दं महाध्वनिं कुर्वाणा ‘विलवमाणी’ ति आर्त्तस्वरं
कुर्वन्ती ।

‘अणोहृए’ ति यो बलाद्रस्तादौ गृहीत्वा प्रवर्त्तमानं निवार-
यति सोऽपघट्टकस्तदभावादनपघट्टकः, ‘अणिवारिए’ ति निषेधकर-
हितः, अत एव ‘सच्छंदमइ’ ति स्वच्छन्दा स्ववशेन वा मतिरस्य
स्वच्छन्दमतिः, अत एव ‘सइरप्पयारे’ स्वैरं—अनिवारिततया प्रचारो
यस्य स तथा ‘वेसदारपसंगी’ ति वेश्याप्रसङ्गी कलत्रप्रसङ्गी चेत्यर्थः,
अथवा वेश्यारूपा ये दारास्तत्प्रसङ्गीति ।

‘भोगभोगाई’ ति भोजनं भोगः—परिभोगः भुज्यन्त इति
भोगाः—शब्दादयो भोगार्हाः भोगा भोगभोगा—मनोज्ञाः शब्दादय
इत्यर्थः ।

[पृ. २४.] ‘मुच्छिण्ण’ ति मूर्च्छितो—मूढो दोषेष्वपि गुणा-
ध्यारोपात् ‘गिद्धे’ ति तदाकाङ्क्षावान् ‘गढिण्ण’ ति प्रथितस्तद्विष-
यस्नेहतन्तुसंदर्भितः ‘अज्झोववन्ने’ ति आधिक्येन तदेकाग्रतां
गतोऽध्युपपन्नः । अत एवान्यत्र कुत्रापि वस्वन्तरे ‘सुइं च’ ति स्मृतिं
स्मरणं ‘रइं च’ ति रतिं—आसक्तिं ‘धिइं च’ ति धृतिं वा चित्त-
स्वास्थ्यम् ‘अविदमाणे’ ति अलभमानः ‘तच्चित्ते’ ति तस्या-
मेव चित्तं—भावमतः सामान्येन वा मनो यस्य स तथा ‘तम्मणे’
ति द्रव्यमनः प्रतीत्य विशेषोपयोगं वा ‘तल्लेस’ ति कामध्वजागता-
शुभात्मपरिणामविशेषः, ‘लेश्याहि’ कृष्णादिद्रव्यसाचिव्यजनित आत्मप-

रिणाम इति, 'तदञ्जवसाणे' इति तस्यामेवाध्ववसानं—भोगक्रियाप्रव-
त्नविशेषरूपं यस्य स तथा, 'तदट्टोवउत्ते' इति तदर्थ—तत्प्राप्तये
उपयुक्तः—उपयोगवान् यः स तथा, 'तयप्पियकरणे' इति तस्यामेवा-
र्पितानि—द्वौकितानि करणानि—इन्द्रियाणि येन स तथा, 'तब्भावणा-
भाविण' इति तद्भावना—कामध्वजाचिन्तया भावितो—वासितो
यः स तथा,

कामध्वजाया गणिकाया बहून्यन्तराणि च—राजगमनस्यान्तराणि
'छिद्राणि य' इति छिद्राणि राजपरिवारविरल्लवानि 'विवराणि य'
इति शेषजनविरहान् 'पडिजागरमाणे' इति गवेषयन्निति ॥

'इमं च णं' इति इतश्चेत्यर्थः ।

'ण्हाण' इत्यत्र यावत्करणादिदं दृश्यं 'कयवलिकम्मे' देव-
तानां विहितबलिविधानः 'कयकोउयमंगलपायच्छित्ते' इति कृतानि—
विहितानि कौतुकानि च—मषीपुण्ड्रादीनि मङ्गलानि च—सिद्धार्थकदध्य-
क्षतादीनि प्रायश्चित्तानीव दुःस्वप्नादिप्रतिघातहेतुत्वेनावश्यं करणीयत्वा-
त्तेन स तथा ॥

'मणुस्सवग्गुरापरिक्खित्ते' इति मनुष्या वागुरेव—मृगबन्धन-
मिव, सर्वतो भवनात् तथा परिक्षिप्तो यः स तथा ॥

'आसुरुत्ते' इति आशु—शीघ्रं रुतः—कोपेन विमोहितो यः स
आशुरुतः आसुरं वा—असुरसत्त्वं कोपेन दारुणत्वादुक्तं—भणितं यस्य
स आसुरोक्तः रुष्टः—रोषवान् 'कुविण' इति मनसा कोपवान् 'चण्डि-

विकृष्ट' ति चाण्डिक्यतो-दारुणीभूतः 'मिसिमिसेमाणे' ति क्रोधज्वाल्या ज्वलन् 'तिवलयमिउर्हि णिडाले साहट्टु' ति त्रिवलीकां भृकुटिं लोचनविकारविशेषं ललाटे संहृत्य-विधायेति 'अवउडगबंधणं' अवकोटनेन च-प्रीवायाः पश्चाद्भागनयनेन बन्धनं यस्य स तथा तं ।

'पुरापोराणाणं' इत्यत्र यावत्करणात् 'दुच्चिन्नानां दुप्प-डिकंताणं' इत्यादि दृश्यम् ॥

[पृ. २५] 'वानरपेल्लए' ति वानरहिम्भान् ।

'तं एयकम्भे' ति तदिति-तस्मात् एतत्कम्भा, इहेदमपरं दृश्यम्-'एयप्पहाणे एयविज्जे एयसमुदाचारे' ति ॥

'वद्धेहिंति' ति वद्धितकं करिष्यतः ॥

'उक्किट्टे' ति उत्कर्षवान्, किमुक्तं भवति ?-'उक्किट्टस-रीरे' ति ॥

विद्यामन्त्रचूर्णप्रयोगैः, किंविधैः ? इत्याह-'हिययुड्ढावणेहि य' ति । हृदयोद्घापनैः-शून्यचित्तताकारकैः 'निण्हवणेहि य' ति अदृश्यताकारकैः, किमुक्तं भवति ?-अपहृतधनादिरपि परो धनापहारा-दिकं यैरपहृते-न प्रकाशयति तदपहृता अतस्तैः 'पण्हवणेहि य' ति प्रस्नवनैः यैः परः प्रस्नुतिं भजते प्रहृतो भवतीत्यर्थः 'वसीक्-रणेहि य' ति वस्यताकारकैः, किमुक्तं भवति ?-'आभिओगिएहि' ति अभियोगः-पारवश्यं स प्रयोजनं येषां ते आभिवोगिकाः अतस्तैः,

अभियोगश्च द्वेधा, यदाह—“ दुविहो खलु अभिओगो दब्बे भावे य होइ नायव्वो । दब्बंमि हेंति जोगा विज्जा मंता य भावंमि ॥ १ ॥”
(द्विविधः खल्वभियोगो द्रव्ये भावे च भवति ज्ञातव्यः । द्रव्ये भवन्ति योगाः विद्या मन्त्राश्च भावे ॥ १ ॥ ‘अभितोगित्त’ ति वशीकृत्य ॥

[पृ. ३६.] ‘ निक्खेवो ’ ति निगमनं वाच्यं, तद्यथा—‘एवं खलु जंबू समणेणं भगवया जाव संपत्तेणं दुहविवागाणं बिइअस्स अज्झयणस्स अयमट्ठे पन्नत्ते ति वेमि ’ अत्र च इतिशब्दः समाप्तौ ‘वेमी’ ति ब्रवीम्यहं भगवत उपश्रुत्य न यथाकथञ्चिदिति ॥

॥ विपाकश्रुते द्वितीयाध्ययनविवरणम् ॥

३.

॥ अभग्गसेण ॥

[पृ. २६.] ‘ तच्चस्स उक्खेवो ’ ति तृतीयाध्ययनस्योत्क्षेपः—प्रस्तावना वाच्या, सा चैवं—‘ जइ णं भंते ! समणेणं भगवया जाव संपत्तेणं दुहविवागाणं दोच्चस्स अज्झयणस्स अयमट्ठे पन्नत्ते तच्चस्स णं भंते ! के अट्ठे पन्नत्ते । ’ ‘ एवं खलु ’ ति ‘ एवं ’ वक्ष्यमाणप्रकारेणार्थः प्रज्ञप्तः ‘ खलु ’ वाक्यालङ्कारे ‘ जंबु ’ ति आमन्त्रणं ।

‘ देसप्पंते ’ ति मण्डलप्रान्ते ।

‘ विसमगिरिकंदरकोलंबसन्निविद्धा ’ विषमं यद्गिरेः कन्दरं
 —कुहरं तस्य यः कोलम्बः—प्रान्तस्तत्र सन्निविष्टः—सन्निवेशिता या सा
 तथा, कोलंबो हि लोके अवनतं वृक्षशाखाप्रमुच्यते इहोपचारतः कन्दर-
 प्रान्तः कोलम्बो व्याख्यातः, ‘ वंसोकलंकपागारपरिविखत्ता ’
 वंशीकलङ्का—वंशीजालीमयी वृत्तिः सैव प्राकारस्तेन परिक्षिता—वेष्टिता या
 सा तथा, ‘ छिन्नसेलविसमप्पवायफरिहोवगूढा ’ छिन्नो—विभक्तोऽ
 वयवान्तरापेक्षया यः शैलस्तस्य सम्बन्धिनो ये विषमाः प्रपाताः—गर्तास्त
 एव परिखा तयोपगूढा—वेष्टिता या सा तथा ।

‘ अर्द्धिभतरपाणीये ’ ति व्यक्तं, ‘ सुदुल्लभजलपेरंता ’ सुष्ठु
 दुर्लभं जलं पर्यन्तेषु यस्याः सा तथा, ‘ अणेगखंडी ’ अनेका नश्यतां
 नराणां मार्गभूताः खण्डयः—अपद्वाराणि यस्यां साऽनेकखण्डीति ‘ विदि-
 यजणदिण्णनिग्गमप्पवेसा ’ विदितानामेव—प्रत्यभिज्ञातानां जनानां
 दत्तो निर्गमः प्रवेशश्च यस्यां सा तथा, ‘ सुबहुस्स वि ’ सुबहोरपि
 ‘ कुवियजणस्स वि ’ मोषव्यावर्तकलोकस्य दुष्प्रवृत्त्या चाप्यभवत् ॥

‘ अहम्मिए ’ ति अधर्मेण चरतीत्याधर्मिकः, यावत्करणात्
 ‘ अधम्मिट्ठे ’ अतिशयेन निर्द्वर्म्मः अधर्मिप्रो निस्तृंशकर्मकारित्वात्
 ‘ अधम्मकरवाई ’ अधर्ममाख्यातुं शीलं यस्य स तथा ‘ अधम्माणुए ’
 अधर्मकर्तव्यम् अनुज्ञा—अनुमोदनं यस्यासावधर्मानुज्ञः अधर्मानुगो वा
 ‘ अधम्मप्पलोयई ’ अधर्ममेव प्रलोकयितुं शीलं यस्यासावधर्मप्रलोकी
 ‘ अधम्मपलज्जणे ’ अधर्मप्रायेषु कर्मसु प्रकर्षेण रज्यते इति अध-
 र्मप्ररजनः, रलयोरैक्यमिति कृत्वा रस्य स्थाने लकारः, ‘ अधम्मसिल-

समुदायारे ' अधर्म एव शीलं स्वभावः समुदाचारश्च—यत्किञ्चनानुष्ठानं यस्य स तथा ' अधर्मेणं चेव विर्त्ति कप्पेमाणे विहरइ ' अधर्मेण—पापेन सावधानुष्ठानेनैव दहनाङ्कननिर्लाञ्छनादिना कर्मणा ' वृत्ति ' वर्त्तनं ' कल्पयन् ' कुर्वाणो ' विहरती ' ति आस्ते स्म, ' हणछिंदभिन्दवियत्तए ' ' हन ' विनाशय ' छिन्धि ' द्विधा कुरु ' भिन्द ' कुन्तादिना भेदं विधेहीत्येवं पगनपि प्रेरयन् प्राणिनो विकृन्ततीति हनछिंदभिन्दविकर्तकः, हनेत्यादयः शब्दाः संस्कृतेऽपि न विरुद्धाः अनुकरणरूपत्वादेषां, ' लोहियपाणी ' प्राणिविकर्त्तनेन लोहितौ रक्त-रक्ततया पाणी हस्तौ यस्य स तथा ' बहूणगरणिमायजसे ' बहुषु नगरेषु निर्गतं—विश्रुतं यशो यस्य स तथा, इतो विशेषणचतुष्कं व्यक्त-म्, ' असिलट्टिपढममल्ले ' असिर्याष्टिः—खड्गलता तस्यां प्रथमः—आद्यः प्रधान इत्यर्थः मल्लो—योधः यः स तथा, ' आदेवच्चं ' ति अधिपति-कर्म यावत्करणात् ' पोरेवच्चं ' सामित्तं भट्ठित्तं महत्तरगतं आणाईसरसे-णावच्चं ' ति दृश्यं, व्याख्या च पूर्ववत् ॥

[पृ. २७.] ' गंठिमेयगाण ये ' ति घुर्घुरादिना ये ग्रन्थीः छिन्दन्ति ते ग्रन्थिभेदकाः ' संधिच्छेयगाण ये ' ति ये भित्तिसन्धीन् भिन्दन्ति ते सन्धिच्छेदकाः ' खंडपट्टाण य ' ति खण्डः—अपरिपूर्णः पट्टः—परिधानपट्टो येषां मधधूतादिव्यसनाभिभूततया परिपूर्णपरिधानाप्राप्तेः ते खण्डपट्टाः—धूतकारादयः, अन्यायव्यवहारिण इत्यन्ये, धूर्ता इत्यपरे, ' खंडपाडियाण ' मिति क्वचिदिति, ' छिन्नमिण्णबाहिराहियाणं ' ति छिन्ना हस्तादिषु भिन्ना नासिकादिषु ' बाहिराहिय ' ति नगरादेर्बा-

ह्यकृताः, अथवा ' बाहिर ' ति बाह्याः स्वाचारपरिभ्रंशाद्विशिष्टजनबहि-
र्वर्तिनः ' अहिय ' ति अहिता ग्रामादिदाहकत्वाद् अतो द्वन्द्वस्ततस्तेषां
' कुडंगं ' वंशादिगहनं तद्वद्यो दुर्गमत्वेन रक्षार्थमाश्रयणीयत्वसा-
मर्थ्यासि तथा ॥

' उवीलेमाणे ' ति उपपीडयन् ' विहम्मेमाणे ' ति विधर्मयन्-
विगतधर्मं कुर्वन्, अर्थापहारे हि दानादिधर्माभावः स्यादेवेति, ' तज्ज-
माणे ' ति तर्जयन् ज्ञास्यसि रे इत्यादि भणन्नतः ' तालेमाणे ' ति
ताडयन् कषादिघातैः ' णिच्छाणे ' ति प्राकृतत्वात् निःस्थानं-स्थानव-
र्जितं ' निद्धणे ' निर्द्धनं गोमहिष्यादिरहितं कुर्वन्निति, कल्पः-उचितो
य आयः-प्रजातो द्रव्यलाभः स कल्पायोऽतस्तम् ॥

' अहीण ' इत्यत्र ' अहीणपुनपंचेदियसरीरा लक्खणवंजणगुणोव-
वेण ' त्यादि द्रष्टव्यम् ।

' अवउडय ' इत्यत्र यावत्करणात् ' अवउडगबंधणबद्धं उक्खत्तक-
न्ननासं नेहुत्तुप्पियगतं ' इत्यादि द्रष्टव्यं व्याख्या च प्राग्ब्रूदिति ॥

' पढमंमि चच्चरंसि ' प्रथमे चर्चरे-स्थानविशेषे ' निसियावंति ' ति निवेशयन्ति, ' चुल्लपिउए ' ति अष्टौ लघुपितृन्-पितुर्लघुभ्रा-
तृन् इत्यर्थः ॥

' कलुणं ' ति करुणं-करुणास्पदं तं पुरुषं, क्रियाविशेषणं चेदं, ' काक-
णिमंसाइं ' ति मांसश्लक्ष्णखण्डानि ॥

' दोच्चंसि चच्चरंसि ' ति द्वितीये चर्चरे ' चुल्लमाउयाओ ' ति
पितृलघुभ्रातृजायाः अथवा मातुर्लघुसपत्नीः ॥

‘एवं तच्च’ इति तृतीये चर्चरे ‘अट्ट महापिउए’ इति अष्टौ महापितृन्—पितुर्ज्येष्ठभ्रातृन्, एवं यावत्करणात् ‘अगगओ घाएंतीति वाच्यम्’ । ‘चउत्थे’ इति चतुर्थे चर्चरे ‘अट्ट महामाउयाओ’ इति पितुर्ज्येष्ठभ्रातृजायाः, अथवा मातुर्ज्येष्ठाः सपत्नीः, पञ्चमे चत्वरे

[पृ. २८] पुत्रानग्रतो घातयन्ति, षष्ठे स्नुषाः वधूः सप्तमे जामातृकान् दुहितुर्भर्तृन् अष्टमे ‘धूयाओ’ इति दुहितृः नवमे ‘नत्तुए’ इति नप्तृन् पौत्रान् दोहितृन् वा दशमे ‘नत्तुईओ’ इति नप्तुः—पौत्रीर्दोहित्रीर्वा एकादशे ‘नत्तुयावइ’ इति नप्तृकापतीन् द्वादशे ‘नत्तुइणीओ’ इति नप्तृकिनीः पौत्रदोहितृभार्याः, त्रयोदशे ‘पिउसिय-पइय’ इति पितृष्वसापतिकान् तत्र पितुः स्वसारो—भगिन्यस्तासां पतय एव पतिका—भर्तारः ‘चउइसे पिउसियाओ’ इति पितृष्वसृः—जन-कभगिनीः पञ्चदशे ।

‘माउसियापइय’ इति मातृष्वसृःपतिकान्—जननीभगिनीभर्तृन् षोडशे ‘माउसियाओ’ इति मातृष्वसृः—जननीभगिनीः सप्तदशे ‘माउ-सियाओ’ इति मातुलभार्याः, अष्टादशे अवशेषं ‘मित्तणाइणियगसं-बंधिपरियणं’ इति मित्राणि—सुहृदः ज्ञातयः—समानजातीयाः निजकाः—स्वजनाः मातुलपुत्रादयः सम्बन्धिनः—श्वसुरस्यालकादयः परिजनो—दासी-दांसादिः, ततो द्वन्द्वोऽतस्तत् ।

‘अट्टे’ इह यावत्करणात् ‘दित्ते विच्छइयविउलभत्तपाणे’ इत्यादि ‘बहुजणस्स अपरिभूए’ इत्येतदन्तं दृश्यम् ॥

‘दिन्नभइभत्तवेयण’ ति दत्तं भृतिभक्तरूपं वेतनं—मूल्यं येषां ते तथा, तत्र भृतिः—द्रव्यादिवर्त्तनं भक्तं तु घृतकणादि ‘कल्लाकल्लिं’ ति कल्ये च कल्ये च कल्याकल्यि—अनुदिनमित्यर्थः ‘कुहालीकाः’ भूखनित्रविशेषाः ॥

‘पत्थिकापिटकानि’ च वंशमयभाजनविशेषाः; काकी वूकी टिट्ठिभीवकी मयूरी कुर्कुटी च प्रसिद्धा, अण्डकानि च प्रतीतान्येवेति ।

[पृ. २९] ‘तवणसु य’ ति नवकानि—सुकुमारिकादितलन-भाजनानि ‘कवल्लीसु य’ ति कवलयो—गुडादिपाकभाजनानि ‘कंडुसु’ ति कन्दवो—मण्डकादिपचनभाजनानि, ‘भज्जणसु य’ ति भर्जन-कानि कर्प्पराणि धानापाकभाजनानि, अङ्गाराश्च प्रतीताः, ‘तल्लिति’ अग्नौ स्नेहेन भज्जन्ति—धानावत्पचन्ति ‘सोल्लिति य’ ति ओदनमिव राध्यन्ति खण्डशो वा कुर्वन्ति ‘अन्तरावणंसि’ ति राजमार्गमव्यभागव-त्तिहट्टे ‘अंडयपणिणं’ ति अण्डकपण्येन ॥

‘सुरं चे’ त्यादि प्राग्वत्

‘जीमियभुत्तुत्तरागयाओ’ ति जेमिताः—कृतभोजनाः भुक्तो-त्तरं भोजनानन्तरमागता उचितस्थाने यास्तास्तथा ।

‘पुरिसनेवत्थिज्ज’ ति कृतपुरुषनेपथ्याः ।

‘सन्नद्ध’ इत्यत्र यावत्करणादिदं दृश्यं—सन्नद्धबद्धवग्मियकवइया उप्पोलियसरासणपट्टिया पिणद्धगे विज्जा विमलवरचिंधपट्टा गहियाउहपह-रणावरण ति व्याख्या तु प्रागिवेति, ‘भरिण्हिं’ ति हस्तपाशितैः

‘फलीएहिं’ ति स्फटिकैः ‘निक्कट्टाहिं’ ति कोशकादाकृष्टैः ‘असीहिं’ ति खड्गैः ‘अंसागएहिं’ ति स्कन्धमागतैः पृष्ठदेशे बन्धनात् ‘तोणेहिं’ ति शरधीभिः ‘सजीवेहिं’ ति सजीवैः—कोटयारोपितप्रत्यञ्चैः ‘धणूहिं’ ति कोदण्डकैः ‘समुक्खित्तेहिं सरेहिं’ ति निसर्गार्थमुत्क्षिप्तैर्बाणैः ‘समुल्लासियाहिं’ ति समुल्लासिताभिः । ‘दामाहिं’ ति पाशकविशेषैः ‘दाहाहिं’ ति क्वचित् तत्र प्रहरणविशेषैः दीर्घवंशाग्रन्यस्तदात्ररूपैः ‘ओसारियाहिं’ ति प्रलम्बिताभिः ‘ऊरुघंटाहिं’ ति जङ्घाधण्टिकाभिः ।

[पृ. ३०] ‘छिप्पतूरेणं वज्जमाणेणं’ द्रुततूर्येण वाद्यमानेन, ‘महया उक्किट्ठि’ इत्यत्र यावत्करणादिदं दृश्यं—‘महयाउक्किट्ठी-सीहनायबोलकलयलरवेणं’ तत्र उत्कृष्टिश्च—आनन्दमहाध्वनिः सिंहनादश्च प्रसिद्धः बोलश्च—वर्णव्यक्तिवर्जितो ध्वनिः कलकलश्च व्यक्तवचनः स एव तल्लक्षणो यो खः स तथा तेन ‘समुद्धरवभूयं पिव’ ति जलधिशब्दप्राप्तमिव तन्मयमिधेत्यर्थः गगनमण्डलमिति गम्यते ।

‘तं जइ अहं पि’ ति तत्—तस्माद्यद्यहमपि, इह यावत्करणादिदं दृश्यं—‘बहूहिं मित्तणाइणियगसयणसंबंधिपरियणमहिलाहिं अन्नाहि ये’ त्यादि, ‘दोहलं विणिणज्जामी’ ति दोहदं व्यपनयामीति कटु—इति हेतोः ‘तंसि दोहलंसि’ ति तस्मिन् दोहदे, इह यावत्करणात् ‘अविणिज्जमाणंमि सुक्का भुक्खा ओलग्गा’ इत्यादि ‘अइज्झाणोवगया झियाइ’ इत्येतदन्तं दृश्यमिति ।

‘तए णं से’ विजयश्रौरसेनापतिः स्कन्दश्रीयं भार्यामुपहतमनः—
संकल्पां भूमिगतदृष्टिकामार्तध्यानोपगतां ध्यायन्तीं पश्यति, दृष्ट्वा एवमवा-
दीत्—किं णं त्वं देवानां प्रिये ! उपहतमनःसङ्कल्पेत्यादिविशेषणा ध्याय-
सीति, इदं वाक्यमनुसृत्य सूत्रं गमनीयम् ।

‘इट्ठीसकारसमुदणं’ ति ऋद्ध्या—वखसुवर्णादिसम्पदा सत्का-
रः—पूजाविशेषस्तस्य समुदायो यः स तथा तेन, ‘दसरत्तं ठिइपडियं’ ति
दशरात्रं यावत् स्थितिपतितं—कुलक्रमागतं पुत्रजन्मानुष्ठानं तत्तथा ॥

[पृ. ३१] ‘अट्ठदारियाओ’ ति, अस्यायमर्थः—‘तए णं
तस्स अभग्गसेणस्स कुमारस्स अम्मापियरो अभग्गसेणं कुमारं सोहणंसि
तिहिकरणणक्खत्तमुहुत्तंसि अट्ठहिं दारियाहिं सद्धिं एगदिवसेणं पाणिं
णिण्हाविंसु’ ति, यावत्करणादिदं दृश्यं—‘तए णं तस्स अभग्गसेणस्स
कुमारस्स अम्मापियरो इमं एयारूवं पीईदाणं दलयंति’ ति ‘अट्ठओ
दाओ’ ति अष्टपरिमाणमस्येति अष्टको दायो—दानं वाच्य इति शेषः,
स चैवम्—‘अट्ठ हिरण्णकोडीओ अट्ठ सुवण्णकोडीओ’ इत्यादि यावत्
‘अट्ठ पेसणकारियाओ अन्नं च विपुलधणकणगरयणमणिमोत्तियसंख-
सिलप्पवाल्सरत्तरयणमाइयं संतसारसावएज्ज’ मिति, ‘उप्पि भुंजइ’
ति अस्यायमर्थः—‘तए णं से अभग्गसेणे कुमारे उप्पि पासायवरगए
फुट्टमाणेहिं मुयंगमत्थएहिं वरतरुणिसंपउत्तेहिं बत्तीसइब्बेहिं नाढएहिं
उवगिज्जमाणे विउले माणुस्सए कामभोगे पच्चणुब्भवमाणे विहरइ’ति ॥

‘महत्थं’ महाप्रयोजनं ‘महग्घं’ ति बहुमूल्यं ‘महरिहं’ ति
महतो योग्यमिति ॥

‘दंढं’ ति दण्डनायकम् ॥

[पृ. ३२.] ‘जीवगाई गेण्हाहि’ ति जीवन्तं गृहा-
णेत्यर्थः ॥

[पृ. ३३.] ‘भडचडगरेणं’ ति योधवृन्देन ॥

‘मग्गइएहिं’ हरतपाशितैः, यावत्करणात् ‘फलिण्ही’ त्यादि
दृश्यम् ।

‘विसमदुग्गगहणं’ ति विषमं—निम्नोन्नतं दुर्गं—दुष्प्रवेशं गहनं—
वृक्षगह्वरम् ।

‘संपलग्गे’ ति योद्धुं समारब्धः ॥

‘हयमहिय’ ति यावत्करणादेवं दृश्यम्—‘हयमहियपवरवीरघा-
इयविवडियचिंधयपडागं’ हतः सैन्यस्य हतत्वात् मथितो मानस्य
मथनात् प्रवरवीराः—सुभटाः घातिताः—विनाशिता यस्य स तथा, विप-
तिताः चिह्नयुक्तकेतवः पताकाश्च यस्य स तथा, ततः पदचतुष्टयस्य
कर्मधारयः, ‘दिसोदिसिं विण्णडिसेहिइ’ ति सर्वतो रणा-
त् निवर्त्तयति ॥

‘अथामे’ ति तथाविधस्थामवर्जितः ‘अबल्ले’ ति शारीरब-
लवर्जितः ‘अवीरिय’ ति जीववीर्यरहितः ‘अपुरिसकारपरक्कमे’
ति पुरुषकारः—पौरुषाभिमानः स एव निष्पादितस्वप्रयोजनः पराक्रमः
तयोर्निषेधादपुरुषकारपराक्रमः ‘अधारणिज्जमिति कट्टु’ ति अधार-
णीयं—धारयितुमशक्यं स्थातुं वाऽशक्यमिति कृत्वा—हेतोः ॥

[पृ. ३४.] 'उरंउरेणं' ति साक्षादित्यर्थः ॥

'सामेण य' ति साम-प्रेमोत्पादकं वचनं 'भेदेण य' ति भेदः स्वामिनः पदातीनां च स्वामिन्यविश्वासोत्पादनम् 'उवप्पयाणेण य' ति उपप्रदानं-अभिमतार्थदानं ।

'जे वि य से अब्भितरगा सीसगभम' ति येऽपि च 'से' तस्याभग्रसेनस्याभ्यन्तरकाः-आसन्ना मन्त्रिप्रभृतयः, किंभूताः?-'सीस-गभम' ति शिष्या एव शिष्यकास्तेषां भ्रमा-भ्रान्तिर्येषु ते शिष्यकभ्रमाः, विनीततया शिष्यतुल्या इत्यर्थः, अथवा शीर्षकं-शिर एव शिरःकवचं वा तस्य भ्रमः-अव्यभिचारितया शरीररक्षत्वेन वा ते शीर्षभ्रमाः, इह तानिति शेषः, भिनत्तीति योगः ।

तथा 'मित्तनाइणियगे' त्यादि पूर्ववत् 'भिंदइ' ति चोरसे-नापतौ स्नेहं भिनत्ति, आत्मनि प्रतिबद्धान् करोतीत्यर्थः ॥

'महत्थयाइं' ति महाप्रयोजनानि 'महग्थाइं' ति महामूल्यानि 'महरिहाइं' ति महतां योग्यानि महं वा-पूजामर्हन्ति महान् वाऽहः पूज्यो येषां तानि तथा, एवंविधानि च कानिचित्केषाञ्चिद्योग्यानि भवन्तीत्यत आह-('रायारिहाइं' ति राज्ञामुचितानि) ।

'महं महइमहालियं कूडागारसालं' ति महती-प्रशस्ता महती चासौ अतिमहालिका च-गुर्वी महतिमहालिका ताम्, अत्यन्त-गुरुकामित्यर्थः 'कूडागारसालं' ति कूटस्येव-पर्वतशिखरस्येवाकारो यस्याः सा तथा सा चासौ शाला चेति समासोऽस्तत्ताम्, 'अणेगखंभ-

सयसन्निविट्टं पासाईयं दरसणिज्जं अभिरूवं पडिरूवं' ति व्याख्या प्राग्वत् ।

‘ऊस्सुक्कं’ ति अविद्यमानशुल्कग्रहणं, यावत्करणादिदं दृश्यम्—
 ‘उक्करं’ क्षेत्रगवादि प्रति अविद्यमानराजदेयद्रव्यम् ‘अभट्ठप्पवेसं’
 कौटुम्बिकगेहेषु राजवर्णवतां भटानामविद्यमानप्रवेशम् ‘अदंढिमकुदंढिमं’
 दण्डो—निग्रहस्तेन निर्वृत्तं राजदेयतया व्यवस्थापितं दण्डिमं कुदण्डः—
 असम्यग्निग्रहस्तेन निर्वृत्तं द्रव्यं कुदंढिमं ते अविद्यमाने यत्र प्रमोदेऽसाव-
 दण्डिमकुदण्डिमोऽस्तत्तम् ‘अधरिमं’ ति अविद्यमानं धरिमं—ऋणद्रव्यं
 यत्र स तथा तम् ‘अधारणिज्जं’ अविद्यमानाधमर्णम् ‘अणुधुय-
 मुङ्गं’ अनुधूता—आनुरूप्येण वादनार्थमुत्क्षिप्ता अनुधूता वा—वादना-
 र्थमेव वादकैरत्यक्ता मृदङ्गा यत्र स तथा ‘अमिलायमल्लदामं’
 अम्लानपुष्पमालं ‘गणियावरनाडइज्जकलियं’ गणिकावरैर्नाटकीयैः—
 नाटकपात्रैः कलितो यः स तथा तम् ‘अणेगतालाचराणुचरियं’
 अनेकैः प्रेक्षाकारिभिरासेवितमित्यर्थः, ‘पमुइयपक्कीलियाभिरामं’
 प्रमुदितैः प्रकीडितैश्च जनैरभिरमणीयं ‘जहारिहं’ ति यथायोग्यम् ।

[पृ. ३५.] उदाहु सयमेव गच्छित्ता’ उताहो स्वयमेव
 गमिष्यसीत्यर्थः

‘नाइविगेट्ठेहिं’ ति अनत्यन्तदीर्घैः ‘अद्धाणेहिं’ ति प्रया-
 णकैः ‘सुहेहिं’ ति सुखैः—सुखहेतुभिः, ‘वसहिपायरासेहिं’ ति
 वासिकप्रातर्भोजनैः ॥

‘ जएणं विजएणं वद्धावेइ ’ ति जयेन विजयेन च रिपूणां
वर्द्धस्वेत्येवमाशिषं प्रयुङ्क्ते इत्यर्थः ॥

ननु तीर्थकरा यत्र विहरन्ति तत्र देशे पञ्चविंशतेर्योजनानामादेशा-
न्तरेण द्वादशानां मध्ये तीर्थकरातिशयात् न वैरादयोऽनर्था भवन्ति,
यदाह—“ पुव्वुप्पन्ना रोगा पसमंति इइवेरमारीओ । अइवुट्ठी अणावुट्ठी
न होइ दुब्भिक्ख डमरं च ॥ १ ॥ ” इति ।

[पूर्वेऽपि रोगाः प्रशाम्यन्ति इतिवैरमार्यः । अतिवृष्टिरनावृष्टिर्न
भवति दुर्भिक्षं डमरं च ॥ १ ॥]

तत्कथं श्रीमन्महावीरे भगवति पुरिमताले नगरे व्यवस्थित
एवामग्रसेनस्य पूर्ववर्णितो व्यतिकरः संपन्नः ? इति । अत्रोच्यते, सर्वमि-
दमनर्थमर्थजातं प्राणिनां स्वकृतकर्मणः सकाशादुपजायते, कर्म च द्वेधा
—सोपक्रमं, निरुपक्रमं च, तत्र यानि वैरादीनि सोपक्रमकर्मसंपाद्यानि
तान्येव जिनातिशयादुपशाम्यन्ति सदापत्वात् साध्यव्याधिवत्, यानि तु
निरुपक्रमकर्मसंपाद्यानि तानि अवश्यं विपाकतो वेद्यानि नोपक्रमकार-
णविषयाणि असाध्यव्याधिवत्, अत एव सर्वातिशयसम्पत्समन्वितानां
जिनानामप्यनुपशान्तवैरभावा गोशालकादय उपसर्गान् विहितवन्तः ॥

॥ इति विपाकश्रुते अभग्रसेनाख्यतृतीयाध्ययनविवरणम् ॥

४.

॥ सगडे ॥

[पृ. ३७.] ' जइ णं भंते ! ' इत्यादि चतुर्थाव्ययनस्योत्क्षेपः—
 प्रस्तावना वाच्या इति गम्यं, स चायं—' जइ णं भंते ! समणेणं भगवया
 जाव संपत्तेणं दुहविवागाणं तच्चस्स अज्झयणस्स अयमट्ठे पन्नत्ते चउत्थ-
 स्स णं भंते ! के अट्ठे पन्नत्ते ! ' ति, ' महया ' इत्यनेन ' महयाहिम-
 वंतमहंतमलयमंदरमहिंदसारे ' इत्यादि राजवर्णको दृश्यः, ' साम १ भेद
 २ दण्ड ३ ' इत्येतत्पदमेवं दृश्यं, ' सामभेददंडउवप्पयाणनीईसुपउत्त-
 नयविहनू ' सामः—प्रियवचनं १ भेदः—नायकसेवकयोश्चित्तभेदकरणं
 २ दण्डः—शरीरधनयोरपहारः ३ उपप्रदानं—अभिमतार्थदानम् ४ एता-
 न्येव नीतयः सुप्रयुक्ता येन स तथा अत एव नयेषु विधाज्ञः—प्रकार-
 वेदिता य इत्यादिरमात्यवर्णको दृश्यः ॥

[पृ. ३९.] ' सुभदे लवण० काल० ' ति अयमर्थः—' सुभदे
 सत्थवाहे लवणसमुदे कालधम्मणा संजुत्ते यावि होत्थ ' ति ।

[पृ. ४०.] ' अओमयं ' ति अयोमयी ' तत्तं ' तत्तां, कथ-
 म् ! इत्याह—' समजोइभूयं ' ति सम्मा—तुल्या ज्योतिषा—वह्निना भूता
 या सा तथा ताम् । ' अवयासाविण ' ति अवयासितः—आलिङ्गितः ।

[पृ. ४१.] ' जोव्वण० भविस्सइ ' ति ' जोव्वणगमणुपत्ते
 अलं भोगसमत्थे यावि भविस्सइ ' इत्येवं द्रष्टव्यम् ।

‘ त स ’ ति ‘ तए णं सा ’ इत्येवं दृश्यम् । ‘ विण्णय ’ ति एत-
देवं दृश्यं—‘ विण्णयपरिणयमेत्ता ’ ।

‘ निक्खेवो ’ ति ‘ एवं खलु जंबू ! समणेणं भगवया महावी-
रेणं चउत्थस्स अज्झयणरस अयमट्ठे पन्नत्ते ’ इत्येवंरूपं निगमनं वाच्य-
मिति । शेषमुपयुज्य प्रथमाध्ययनानुसारेण व्याख्येयमिति ॥

॥ चतुर्थाध्ययनविवरणम् ॥

५.

॥ बहस्सइदत्ते ॥

[पृ. ४२.] ‘ रिउव्वेय ’ ति एतेनेदं दृश्यं—‘ रिउव्वेयजज्जु-
व्वेयअथव्वणवेयकुसले ’ ति दृश्यं व्यक्तं च ।

[पृ. ४३] ‘ हिययउंडीओ ’ ति हृदयमांसपिण्डान् ॥

[पृ. ४४.] ‘ वेलासु ’ ति अवसरेषु—भोजनशयनादिकाले-
ष्वित्यर्थः ‘ अवेलासु ’ ति अनवसरेषु ‘ काले ’ तृतीयप्रथमप्रहरादौ
‘ अकाले च ’ मध्याह्नादौ, अकालं विशेषेणाह—‘ राओ ’ ति रात्रौ
‘ वियाले ’ ति सन्ध्यायां ‘ संपलग्गो ’ ति आसक्तः ॥

॥ पञ्चमाध्ययनं बृहस्पतिदत्तस्येति ॥

६.

॥ नन्दिवद्धणे ॥

[पृ. ४५] 'चित्तं बहुविहं' ति आश्चर्यभूतं बहुप्रकारं चेत्यर्थः 'अलंकारिकम्' ति क्षुरकर्म 'सव्वट्टाणेषु' ति शय्यास्थानभोजनस्थानमन्त्रस्थानादिषु आयस्थानेषु वा शुल्कादिषु 'सव्व-भूमियासु' ति प्रासादभूमिकासु सप्तमभूमिकावसानासु पदेषु वा—अ-मात्यादिषु ।

'दिन्नवियारे' ति राज्ञाऽनुज्ञातसंचरणः अनुज्ञातविचारणो वा ॥

[पृ. ४६] 'कलकलभरिण्हि' ति कलकलायत इति कल-कलं—चूर्णादिमिश्रजलं तद्रतैः, तप्तं अयोमयमित्यादि विशेषणम् ।

'हारं पिणद्धंति' ति परिधापयन्ति, किं कृत्वा ! इत्याह—अयो-मयं संदंशकं गृहीत्वेति, तत्र हारः अष्टादशसरिकः ।

'अट्टहारं' ति नवसरिकः, यावत्करणात् 'तिसरियं पिणद्धंति पालंबं पिणद्धंति कडिसुत्तयं पिणद्धंति' इत्यादि, त्रिसरिकं प्रतीतं प्राल-म्बो—शुम्बनकं कटीसूत्रं व्यक्तं 'पट्टं' ति ललाटाभरणं मुकुटं—शेखरकः 'चिता तहेव' ति तं पुरुषं दृष्ट्वा गौतमस्य विकल्पस्तथैवाभूत् यथा हि प्रथमेऽध्ययने, तथाहि—न मे दिट्ठा नरया वा नेरइया वा, अयं पुण पुरिसे निरयपडिसूवियं वेयणं वेणइ' ति, यावत्करणा देवं दृश्यम्—'अहापज्जत्तं भत्तपाणं पडिगाहेइ जेणेव समणं भगवं तेणेव उवागच्छइ' इत्यादि

वाच्यं 'वागरेइ' ति कोऽसौ जन्मान्तरे आसीदित्येवं गौतमः पृच्छति
भगवांस्तु व्याकरोति—कथयति ।

[पृ. ४७.] 'चारगपाले' ति गुप्तिपालकः ।

'चारगभंढे' ति गुप्त्युपकरणम् ।

'हृथुंडुयाणं' ति अण्डूनि—काष्ठादिमयबन्धनविशेषः, एवं
पादान्दुकान्यपि, 'हडीण य' ति हडयः—खोटकाः 'पुंज' ति
सशिखरो राशिः 'निर' ति राशिमात्रम् ॥

'वेणुलयाण य' ति स्थूलवंशलतानां 'वेत्तलयाण य' ति
जलजवंशलतानां 'चिच' ति चिञ्चालतानाम् अम्बिलिकालतानां
'छियाण' ति श्लक्ष्णचर्मकशानां 'कसाण य' ति चर्मयष्टिकानां
'वायरासीणं' ति वल्करश्मयो वटादित्वग्नयसिंदुराणि ताडनप्रयोज-
नानि तेषां पुञ्जास्तिष्ठन्तीति योगः ।

'सिलाण य' ति दृषदां 'लउलाण य' ति लगुडानां
'मुग्गराण य' ति व्यक्तं 'कनंगराण य' ति काय—पानीयाय
नङ्गराः—बोधिस्थनिश्चलीकरणपाषाणास्ते कनङ्गराः कानंगरा वा—ईषनंगरा
इत्यर्थः । 'तए णं से' ति एतस्य स्थाने 'तस्स णं' ति मन्या-
महे एतस्यैव सङ्गतत्वात् पुस्तकान्तरे दर्शनाच्चेति ।

'असिपत्ताण य' ति असीनां 'करपत्ताण य' ति कचानां
'खुरपत्ताण य' ति क्षुराणां 'कलंबचीरपत्ताण य' ति कडु (ल)
म्बचीरः—शस्त्रविशेषः ।

‘ कडि (कडग) सक्कराण य ’ ति वंशशलाकानां ‘ चम्भ-
पट्टाण य ’ ति वर्ध्वाणाम् ‘ अल्लपल्लण य ’ ति अलीनां—वृश्चिकपु-
च्छाकृतीनां ‘ डंभणाण य ’ ति यैरग्निप्रतापितैर्लोहशलाकादिभिः
परशरीरेऽङ्क उत्पाद्यते तानि दम्भकानि ‘ कोट्टिलाणं ’ ति ह्रस्वमुद्र-
रविशेषाणां ॥

‘ पच्छाण य ’ ति प्रच्छन्नकानां ‘ पिप्पलाण य ’ ति ह्रस्व-
क्षुराणां कुठारा नखछेदनकानि दर्भाश्च प्रतीताः ।

‘ अणहारए य ’ ति ऋणधारकान् ‘ संडपट्टे य ’ ति
धूर्तान् ।

[पृ. ४८.] ‘ अप्पेगइ य ’ ति अप्येककान् कांश्चिदपीत्यर्थः,
‘ पज्जेइ ’ ति पाययति ‘ अप्पेगइयाणं तेणं चेव ओवीलं दल-
यइ ’ तेनैव अवपीडं—शेखरं मस्तके तस्यारोपणात् उपपांडां वा—वेदनां
दलयति—करोति ‘ संकोडियमोडिए ’ ति सङ्कोटिताश्च—सकोचिताङ्गा
मोटिताश्च—चलिताङ्गाः इति द्वन्द्वोऽतस्तान् ‘ अप्पेगइए हत्थछिन्नए
करेइ ’ इत्यत्र यावत्करणादिदं दृश्यं—‘ पायच्छिन्नए एवं नक्कउट्टुजि-
ब्भसीसछिन्नए ’ इत्यादि, ‘ सत्थोवाडियए ’ ति शस्त्रावपाटितान्—
स्वङ्गादिना विदारितान् ‘ अप्पेगइया वेणुलयाहिं ’ इत्यत्र यावत्क-
रणात् ‘ वेत्तलयाहि य चिंचलयाहिं ’ इत्यादि दृश्यम् ।

‘ उरे सिलं दलावेई ’ त्यादि, उरसि पाषाणं दापयति तदुपरि
लगुडं दापयति ततस्तं पुरुषाभ्यां लगुडोभयप्रान्तनिविष्टाभ्यां लगुडमुत्क-
म्पयति—अतीव चलयति यथाऽपराधिनोऽस्थीनि दल्यन्त इति भावः ।

तंतीहि य ' इत्यत्र यावत्करणादिदं दृश्यं—' वरत्ताहि य वागरज्जूहि ' इत्यादि, ' अगडंसि ' ति कूपे ' उच्चलयालगं ' ति अधःशिरस उपरि पादस्य कूपजले बोलणाकर्षणं ' पज्जेइ ' ति पाययति खादयतांत्यादि लौकिकीभाषा कारयतीति तु भावार्थः ' अवदसु य ' ति कृकाटिकासु ' खलुएसु ' ति पादमणिबन्धेषु ' अलिण भंजावेइ ' ति वृश्चिक-कण्टकान् शरीरं प्रवेशयतीत्यर्थः ' सूईओ ' ति सूचीः ' डंभणाणि य ' ति सूचीप्रायाणि डम्भकानि हस्ताङ्गुल्यादिषु ' कोडिल्लएहि ' ति मुद्गरकैः ' आआडावेइ ' ति आखोटयति प्रवेशयतीत्यर्थः ' भूमिं कंडुयावेइ ' ति अङ्गुलीप्रवेशितसूचीकैः हस्तैः भूमिं कण्डूयते, महा-दुःखमुत्पद्यते इति कृत्वा भूमिकण्डूयनं कारयतीति । ' दग्गेहि य ' ति दर्भाः—समूलाः ' कुसेहि य ' ति कुशाः—निर्मूलाः

[पृ. ४९] ' कुमारे ' ति कुमारः ।

' अंतराणि य ' ति अवसरान् ' छिड्डाणि य ' ति अल्पपरिवार-त्वानि, ' विरहाणि य ' ति विजनत्वानि ॥

[पृ. ५०] ' एवं खलु जंबू ! ' इत्यादि ' निक्षेपो ' निगमनम् षष्ठाध्ययनस्य यावत् ' अयमद्वे ' त्यादि ' वेमि ' ति ब्रवीम्यहं भगवतः समीपे अमुं व्यतीकरं विदित्वेत्यर्थः ॥

षष्ठाध्ययनविवरणं नंदिवर्द्धनस्याधिकारो हि समाप्तः ॥ ६ ॥

७.

॥ उंबरदत्ते ॥

‘ जइ णं भंते ! ’ इत्यादिरुत्क्षेपः सतमस्याध्ययनस्य वाच्य इति ।

[पृ. ५१] ‘ कच्छुल्लं ’ ति कण्डूमन्तं ‘ दोउयरियं ’ ति जलोदरिकं ‘ भगंदलियं ’ ति भगन्दरवन्तं ‘ सोगिल ’ न्ति शोफवन्तं, एतदेव सविशेषमाह—‘ सुयमुहसुयहत्थं ’ ति शूनमुखशूनहस्तम् ।

‘ थिविथिवित्ति ’ ति अनुकरणशब्दोऽयं ‘ वणमुहकिमिउत्तयन्तपगलन्तपूरुहिरं ’ ति लालाभिः—क्लेदतन्तुभिः प्रगलन्तौ कर्णौ नासा च यस्य स तथा तम्, ‘ अभिक्खणं ’ ति पुनः पुनः ‘ कट्ठाइं ’ ति क्लेशहेतुकानि ‘ कलुणाइं ’ ति करुणोत्पादकानि ‘ वीसराइं ’ ति विरूपध्वनीनीति गम्यते, ‘ कूषमाण ’ ति कूजन्तम्—अव्यक्तं भणन्तं, शेषं सर्वं प्रथमाध्ययनवत् नवरं ‘ देहंबलियाए ’ देहबलिमित्यस्याभिधानं प्राकृतशैल्या देहंबलिया ‘ पाडो ’ ति पाडलिसंडाओ नगराओ ‘ पडिणि० ’ ति पडिनिक्खमइ, ति हृद्यं, ‘ जेणेव समणे भगवं महावीरे तेणामेव उवागच्छइ २ गमणागमणाए पडिक्कमइ ईर्यापथिको प्रतिक्रामतीत्यर्थः ‘ भत्तपाणं आलोएइ २ भत्तपाणं पडिदंसेइ २ समणेणं भगवया अब्भणुन्नाए यावत्करणात् ‘ समाणे ’ इत्यादि दृश्यम् ।

‘ विलमिच पन्नगभूए अप्पाणेणं आहारमाहारेइ ’ ति आत्मना आहारयति, किं भूतः सन् इत्याह—‘ पन्नगभूतः ’ नागकल्पो भगवान्

आहारस्य रसोपलम्भार्थमचर्वणात्, कथम्भूतमाहारम् !—बिलमिव असं-
स्पर्शनात्, नागो हि बिलमसंस्पृशन् आत्मानं तत्र प्रवेशयति, एवं भग-
नप्याहारमसंस्पृशन् रसोपलम्भानपेक्षः सन्नाहारयतीति ।

‘ दोषं पि ’ ति द्विरपि द्वितीयां वाराम् ।

[पृ. ५२] ‘ अट्टंगाउन्वेयपाठे ’ ति आयुर्वेदो—वैद्यकशास्त्रं
‘ कुमारभिच्च ’ ति कुमाराणां—बालकानां भृतौ—पोषणे साधु कुमार-
भृत्यं, तद्वि शास्त्रं कुमारभरणस्य—क्षीरस्य दोषाणां संशोधनार्थं दुष्टस्तन्य-
निमित्तानां व्याधीनामुपशमनार्थं चेति । ‘ सलाग ’ ति शलाकायाः
कर्म शालाक्यं तत्प्रतिपादकं तन्त्रमपि शालाक्यं, तद्वि ऊर्ध्वजन्तुगतानां
रोगाणां श्रवणवदनादिसंश्रितानामुपशमनार्थमिति । ‘ सल्लहत्ते ’ ति
शल्यस्य हत्या हननमुद्धार इत्यर्थः शल्यहत्या तत्प्रतिपादकं शास्त्रं
शल्यहत्यमिति । ‘ कायतिगिच्छि ’ ति कायस्य ज्वरादिरोगप्रस्तश-
रीरस्य चिकित्सा—रोगप्रतिक्रिया यत्राभिधीयते तत्कायचिकित्सैव, तत्तन्त्रं
हि मध्याह्नसमाश्रितानां ज्वरातिसारादीनां शमनार्थमिति । ‘ जंगोले ’
ति विषधातक्रियाऽभिधायकं जङ्गोलं—अगदं तत्तन्त्रं तद्वि सर्पकीटहृता-
दष्टविनाशार्थं विविधविषसंयोगोपशमनार्थं चेति । ‘ भूयेवज्ज ’ ति
भूतानां निग्रहार्था विद्या—शास्त्रं भूतविद्या, सा हि देवासुरगन्धर्व्वयक्षरा-
क्षसाध्युपसृष्टचेतसां शान्तिकर्मबलिकरणादिभिर्ग्रहोपशमनार्था । ‘ रसा-
यणे ’ ति रसः—अमृतरसस्तत्प्रायनं—प्राप्तिः रसायनं तद्विधयः—स्थाप-
नमायुर्मेधाकरं रोगोपहरणसमर्थं च तदभिधायकं तन्त्रमपि रसायनम्,
‘ वाईकरणे ’ ति अवाजिनो वाजिनः करणं वाजीकरणं—शुक्रवर्द्धने-

नाश्वस्येव करणमित्यर्थः तदभिधायकं शास्त्रम्, अल्पक्षीणविशुष्करे-
तसामाप्यायनप्रसादोपजनननिमित्तं प्रहर्षजनननिमित्तं प्रहर्षजननार्थं
चेति ॥

‘सिवहृत्ये’ ति आरोग्यकरहस्तः ‘सुहृत्ये’ ति शुभहस्तः—
प्रशस्तकरः सुखहेतुहस्तो वा ‘लहुहत्ये’ ति दक्षहस्तः ॥

‘राईसर’ इत्यत्र यावत्करणात् ‘तलवरमाडंबियकोडुंबियसेट्टी’
ति दृश्यं, ‘दुब्बलाण य’ ति कृशानां हीनबलानां वा ‘गिलाणाणं
य’ ति क्षीणहर्षाणां शोकजनितपीडानामित्यर्थः ‘वाहियाण य’ ति
व्याधिः—चिरस्थायी कुष्ठादिरूपः स संजातो येषां ते व्याधिता व्यथिता
वा—उष्णादिभिरभिभूता अतस्तेषां ‘रोगियाणं’ ति संजाताचिरस्था-
यिज्वरादिदोषाणां, केषामेवंविधानाम् ? इत्याह—‘सणाहाण य’ ति
सत्त्वामिनाम् ‘अणाहाण य’ ति निःस्वामिनां ‘समणाण य’ ति
गैरिकादीनां ‘भिक्षवगाण य’ ति तदन्येषां ‘करोडियाण य’ ति
कापालिकानाम् ‘आउराणं’ ति चिकित्साया अविषयभूतानाम्
‘अप्पेगइयाणं मच्छमंसाई उवइसति’ इत्येतस्य वाक्यस्यानुसारेणा-
प्रेतनानि वाक्यानि ऊह्यानि, मत्स्याः कच्छपा ग्राहाः मकराः संसुमाराः
अजाः एलकाः रोज्झाः शूकराः मृगाः शशकाः गावः महिषाः तित्तिराः
वर्तकाः लावकाः कपोताः कुक्कुटाः मयूराश्च प्रतीताः ।

[पृ. ५३.] ‘मन्ने’ ति अहमेवं मन्ये ‘नियगकुच्छिसं-
भूताई’ ति निजापत्यानीत्यर्थः, स्तनदुग्धे लुब्धकानि यानि तानि तथा,
मधुरसमुल्लापकानि—मन्मनप्रजल्पितानि स्तनमूलात् कक्षादेशभागमभि-

सरन्ति मुग्धकानीति, पुनश्च कोमलं यत्कमलं तेनोपमा ययोस्तौ तथा
ताभ्यां हस्ताभ्यां गृहीत्वा उत्सङ्गनिवेशितानि ददति समुल्लापकान्
सुमधुरान् शब्दतः पुनः पुनर्मञ्जुलप्रभणितान्—मञ्जुलानि—कोमलानि
प्रभणितानि—भणनारम्भा येषु ते तथा तान्,

[पृ. ५४.] ‘अपुन्न’ति अविद्यमानपुण्या यतः ‘अकयपुण्ण’
ति अविहितपुण्या अथवा ‘अपुण्ण’ ति अपूर्णमनोरथत्वात् ‘एत्तो’
ति एतेषां बालकचेष्टितानाम् ‘एगयरमवि’ एकतरमपि—अन्यतरद-
पीति, ‘कल्लं’ इत्यत्र यावत्करणात् ‘पाउप्पभायाए रयणीए फुल्लुप्पल-
कमलकोमलुम्मिलिए अहपंडुरे पभाए’ इत्यादि दृश्यम् ‘उट्ठिए सहस्स-
रस्सिंमि दिणयरे तेयसा जलंते’ इत्येतदन्तं, तत्र प्रादुः प्रभातायां—प्र-
काशेन प्रभातायां फुल्लं विकसितं यदुत्पलं—पद्मं तस्य कमलस्य च—हरि-
णस्य कोमलं—अकठोरम् उन्मीलितं—दलानां नयनयोश्चोन्मेषो यत्र तत्तथा
तत्र, शेषं व्यक्तम् ।

‘जायं च’ ति यागं पूजां यात्रां वा ‘दायं च’ दानं ‘भायं च’
लाभस्यांशम् ‘अक्खयणिहिं च’ ति देवमाण्डागारम् ‘अणुवट्ठि-
स्सामि’ ति वृद्धिं नेष्यामि, ‘इति कट्ठु’ एवं कृत्वा ‘ओवाइयं’ ति
उपयाचितम् ॥

[पृ. ५५] ‘उवाइणित्तए’ उपयाचितुमिति ।

‘कयकोउयमंगल’ ति कौतुकानि—मषीपुण्ड्रकादीनि मङ्गलानि
दध्यक्षतादीनि ‘उल्लपडसाडिय’ ति पटः—प्रावरणं साटको—निवसनं

‘ पम्हल० ’ ति ‘ पम्हलसुकुमालगंधकासाइयाए गायलढी ओल्लहइ ’ ति
द्रष्टव्यम् ‘ एवं व० ’ ति एवं वयासीत्यर्थः ॥

॥ सप्तमाध्ययनस्य विवरणं उंबरदत्ताख्यस्य ॥

८.

॥ सौरियदत्ते ॥

[पृ. ५७] ‘ मच्छंधे ’ ति मत्स्यबन्धः ।

[पृ. ५८] ‘ सण्हमच्छा ’ इत्यत्र यावत्करणात् ‘ खवल्लमच्छा
विञ्जिडिमच्छा हल्लिमच्छा ’ इत्यादि ‘ लंभणमच्छा पडागा ’ इत्येतदन्तं
दृश्यं, मत्स्यभेदाश्चैते रूढिगम्याः । ‘ अए य अह ’ यावत्करणात्
‘ एलए य रेज्जे य स्योरे य मिगे य ’ इति दृश्यम् । ‘ तित्तिरे य ’
इत्यत्र यावत्करणात् ‘ वट्टय य लावए य कुक्कुडे य ’ इति दृश्यम् ।

‘ सण्हखंडियाणि य ’ सूक्ष्मखण्डीकृतानि ‘ वट्ट ’ ति वृत्त-
खण्डितानि च ।

[पृ. ५९.] ‘ दीह ’ ति दीर्घखण्डितानि च ‘ रहस्स ’ ति
ह्रस्वखण्डितानि च । ‘ हिमपक्काणि य ’ ति शीतपक्वानि ‘ जम्भ-
पक्काणि वेगपक्काणि य ’ ति रूढिगम्यं, ‘ मारुयपक्काणि य ’ ति
बायुपक्वानि ‘ कालाणि य ’ ति ‘ हेरंगाणि य ’ ति रूढिगम्यं,
‘ महिट्ठाणि य ’ ति तक्रसंसृष्टानि ‘ आमल्लरसियाणि य ’ आमलक-

रससंसृष्टानि 'मुद्गियारसियाणि य' ति मृद्वोकारससंसृष्टानि एवं कपित्थरसिकानि दाडिमरसिकानि मच्छरसिकानि तलितानि—तैलादिनाऽमौ संस्कृतानि 'भज्जियाणि य' ति अग्निना भ्रस्तानि 'सोल्लियाणि य' ति शूले पक्वानि 'मच्छरसए' ति मत्स्यमांसरसस्य सम्बन्धिनो रसान् 'एणिज्जरसए य' ति मृगमांसरसान् 'तित्तिर' ति तित्तिरसत्करसान् यावत्करणात् 'वड्यरसए य लावयरसए य' इत्यादि दृश्यं, 'हरियसागं' ति पत्रशाकं 'ज०' इत्यस्यायमर्थः—जलयरमंसेहिं स्वहयरमंसेहिं 'तलि० भज्जि० च' अयमर्थः—'तलिएहिं भज्जिएहिं' ।

'चित्' ति मनोरथोत्पत्तिर्वाच्या, धण्णाओ णं ताओ अम्मयाओ कयथाओ इत्यादिरूपा यथा गङ्गदत्तायाः सप्तमाध्ययनोक्तायाः, 'आ पुच्छण' ति भर्तुरापृच्छा 'तं इच्छामि णं तुब्भेहिं अब्भणुन्नाया' इत्यादिका, 'ओवाइयं' ति उपयाचितं वाच्यं, दोहदोऽपि गङ्गदत्ताया इव वाच्य इति ।

[पृ. ६०] 'एगट्टियाहिं' ति नौभिः 'दहगलणेहि ये' त्यादि एगट्टियं भरेतीत्येतदन्तं रुढिगम्यं, तथाऽपि किञ्चिल्लिख्यते—हृदगलनं—हृदस्य मध्ये मत्स्यादिप्रहणार्थं भ्रमणं जलनिःसारणं वा हृदमलनं—हृदस्य मध्ये पौनःपुन्येन परिभ्रमणं जले वा निःसारिते पङ्कमर्दनं थोहरादिप्रक्षेपेण हृदजलस्य विक्रियाकरणं हृदमथनं—हृदजलस्य तरुशाखाभिर्विलोडनं हृदवहनं—स्वत एव हृदाजलनिर्गमः हृदप्रवहणं—हृदजलस्य प्रकृष्टवहनं प्रपञ्चपुलादयो मत्स्यबन्धनविशेषाः गलानि—बडिशानि

‘वक्कबन्धेहि य’ ति वल्कबन्धनैः—सूत्रबन्धनैश्चेति व्यक्तं, ‘मच्छस्वले करेति’ ति स्थण्डिलेषु मत्स्यपुञ्जान् कुर्वन्ति ।

[पृ. ६१] ‘वमणेहि य’ ति वमनं स्वतः संभूतं ‘छडुणेहि य’ ति छर्दनं च वातादिद्रव्यप्रयोगकृतम्, उवीलणेहि य ति अवपीडनं, कवलप्राहः—गलकण्टकापनोदाय स्थूलकवलग्रहणं मुखविमर्दनार्थं वा दंष्ट्राधः काष्ठस्वण्डदानं, शल्योद्धरणं—यन्त्रप्रयोगकः कण्टकोद्धारः विशल्यकरणं औषधसामर्थ्यादिति ‘नीहरित्तए’ ति निष्काशयितुं ‘विसोहित्तए’ ति पूयाद्यपनेतुम् ।

॥ अष्टमाव्ययनस्य विवरणं शौरिकमात्स्यिकस्य समाप्तम् ॥

९.

॥ देवदत्ता ॥

[पृ. ६३.] ‘अब्भुगय’ ति इदमेवम्—अब्भुगयमूसियपहसिए चेव ’ अभ्युद्रतोच्छ्रितानि—अत्यन्तोच्चानि प्रहसितानि च—हसितुमारब्धानि चेत्यर्थः, ‘मणिकणगरयणचित्ते’ इत्यादि, ‘एगं च णं महं भवणं करिति अणेगखंभसयसन्निविट्ठ’ मित्यादि भवनवर्णकसूत्रं दृश्यम् ॥

‘पंचसयओ दाओ’ ति हिरण्यकोटिसुवर्णकोटिप्रभृतीनां प्रेषणकारिकान्तानां पदार्थानां पञ्चपञ्चशतानि ‘सिंहसेनकुमाराय’ पितरौ दत्तवन्तावित्यर्थः, स च प्रत्येकं स्वजायाम्यो दत्तवानिति ।

‘महया’ इत्येन ‘महयाहिमवंतमहंतमल्लयमंदरमहिंदसारे’
इत्यादि ।

‘भीया जेण’ ति ‘भीया तत्था जेणेवेत्यर्थः ।

‘ओहय० जाव’ इह यावत्करणादिदं दृश्यम्—ओहयमणसंकप्पा
भूमीगयदिट्ठिया करतलपल्हत्थमुही अइज्झाणोवगय’ ति ।

[पृ. ६४] ‘उप्फेणउप्फेणियं’ ति सकोपोष्मवचनं यथा
भवतीत्यर्थः ।

‘इतोऽनन्तरवाक्यस्यैकैकमक्षरं पुस्तकेषूपलभ्यते, ततश्चैवमवगन्त-
व्यम्—‘ एवं खलु सामी ! ममं एगूणगाणं पंचण्हं सवत्तीसयाणं एगूण-
पंचमाइसयाइं इमीसे कहाए लद्धाइं सवणयाए अन्नमन्नं सदावेत्ता एवं
वयासी—एवं खलु सीहसेणे राया सामाए देवाए मुच्छिण्ण अम्हं धूयाओ
नो आढाइ नो परियाणाइ अणाढाएमाणे अपरियाणमाणे विहरइ’ ।
‘जा’ इति यावत्करणात्, तच्चेदं दृश्यम्—‘ तं सेयं खलु अम्हं सामं
देवीं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ
ववरोवित्तए, एवं संपेहेह संपेहिता ममं अंतराणि छिदाणि पडिजागरमा-
णीओ विहरंति, तं न नज्जइ सामी ! ममं केणइ कुमरणेणं मारिस्संति
त्ति कडु भोया’ यावत्करणात् ‘तत्था तसिया उव्विग्गा ओहयमणसंक-
प्पा भूमीगयदिट्ठिया’ इत्यादि दृश्यम् ।

‘घत्तिहामि’ ति यतिष्ये ‘नत्थि’ ति न भवत्ययं पक्षो यदुत
‘कत्तोइ’ ति कुतश्चिदपि शरीरकस्य आबाधा वा भविष्यति, तत्र

आबाधः—ईषत्पीडा प्रबाधः—प्रकृष्टा पीडैव ‘ इति कटु ’ ति एवम-
भिधाय ।

‘अणेगक्खंभिय’ति अनेकस्तम्भशतसन्निविष्टामित्यर्थः, ‘पासा०’
इत्यनेन ‘ पासाईयं दरिसणिज्जं अभिरूवं पडिरूव ’ मिति दृश्यम् ।

[पृ. ६७.] ‘ जइ वि (य) सा सयं रज्जसुक ’ ति यद्यपि
सा स्वकीयराज्यशुल्का—स्वकीयराज्यलभ्येत्यर्थः ।

‘ जुत्तं व ’ ति सङ्गतं ‘ पत्तं व ’ ति पात्रं वा ‘सलाहणिज्जं
व’ ति श्लाघ्यमिदं ‘ सरिसो व ’ ति उचितसंयोगो वधूवरयोः ।

‘ आयंते ’ ति आचान्तो जलग्रहणात् ‘ चोक्खे ’ ति चोक्षः
सिक्थलेपाद्यपनयनात् विमुक्तं भवति । ‘ परमसुईभुए ’ ति अत्यन्तं
शूचीभूत इति ।

[पृ. ६८] ‘ ण्हायं ’ यावत्करणादिदं दृश्यं—‘ कयबलिकम्मं
कयकोउयमंगलपायच्छित्तं सव्वालंकारे ’ ति ।

‘ सुबहुमित्त ’ इत्यत्र यावत्करणादिदं ‘ णियगसयणसबंधि-
परिजणेण ’ ति दृश्यम् ।

‘ सव्वड्डिण ’ इत्यत्र यावत्करणादिदं दृश्यं—‘ सव्वजुईण ’ सर्व-
धृत्या—आभरणादिसम्बन्धिन्या सर्वयुक्त्या वा उचितेषु वस्तुघटनालक्ष-
णया—सर्वबलेन—सर्वसैन्येन सर्वसमुदायेन—पौरादिमीलनेन सर्वादरेण—
सर्वोचितकृत्यकरणरूपेण ‘सव्वविभूईण’ सर्वसम्पदा ‘सव्वविभूसाए’
समस्तशोभया ‘ सव्वसंभमेणं ’ प्रमोदकृतौसुक्येन ‘ सव्वपुप्फगंध-

मलालंकारेण सव्वतूरसदसंनिनाएणं ' सर्वतूर्यशब्दानां मीलने ' यः संगतो नितरां नादो—महान् घोषस्तेनेत्यर्थः, अल्पेष्वपि ऋद्ध्यादिषु सर्वशब्दप्रवृत्तिर्दृष्टा अत आह—' महया इड्डीए ' महया जुईए महया जुईए महया बलेणं महया समुदएणं महया वरतुरियजमगसमगपवाइणं ' ' जमगसमग ' ति युगपत्, एतदेव विशेषेणाह—' संखपणवपडहभेरि-झल्लरिखरमुहिहुडुक्कमुखमुईगदुंदुहिनिग्घोसनाइयरवेणं ' तत्र शङ्खादीनां नितरां घोषो निर्घोषो—महाप्रयत्नोत्पादितः शब्दः नादितं—ध्वनिमात्रं एतद्वयलक्षणो यो स्वः स तथा तेनेति ।

‘ सेयापीएहिं ’ ति रजतमुवर्णमयैग्न्यर्थः ।

[पृ. ६९] ‘ सिरीए देवीए मायाभत्ते यावि हुत्थ ’ ति श्रिया देव्या मातेति बहुमानबुद्ध्या भक्तो मातृभक्तश्चाप्यभूत्,

‘ कल्लाकलिं ’ ति प्रातः प्रातः ।

‘ गंधवट्टएणं ’ ति गन्धचूर्णेन ।

‘ जिमियभुत्तुत्तरागयाए ’ ति जेमितायां—कृतभोजनायां तथा मुक्त्वोत्तरमागतायां स्वस्थानमिति भावार्थः, उदारान्—मनोज्ञान् भोगान् मुञ्जानो विहरति ।

‘ पुव्वरत्तावरत्ते ’ ति पूर्वरात्रापररात्रकालसमये, रात्रेः पूर्वभागे पश्चाद्भागे वेत्यर्थः ।

[पृ. ७०.] ‘ मज्जाइय ’ ति पीतमद्या, ‘ विरहियसयणि-ज्जंसि ’ ति विरहिते विजनस्थाने शयनीयं तत्र ।

‘ परासुसइ ’ ति गृह्णाति ।

‘ समजोइभूयं ’ ति समः—तुल्यो ज्योतिषा-अग्निना भूतो जातो यः स तथा तम् ।

‘ रोयमाणीओ ’ ति अश्रुविमोचनात्, इहान्यदपि पदद्वय-मध्येयं, तद्यथा—‘ कंदमाणीओ ’ आक्रन्दशब्दं कुर्वत्यः ‘ विलवमा-णीओ ’ ति विलापान् कुर्वत्यः ।

[पृ. ७१] ‘ आसुरुत्ते ’ ति आशु—शीघ्रं रुतः—कोपेन विमो-हितः, इहान्यदपि पदचतुष्कं दृश्यं, तद्यथा—‘ रुट्टे ’ ति उदितरोषः ‘ कुविण् ’ ति प्रवृद्धकोपोदयः ‘ चंडकिण् ’ ति प्रकटितरौद्ररूपः, ‘ मिसिमिसिमाणे ’ ति कोपाग्निना दीप्यमान इव ॥

॥ देवदत्तायाः नवमाव्ययनस्य विवरणं ॥ ९ ॥

१०.

॥ अञ्जू ॥

[पृ. ७२.] ‘ जहा तेयलि ’ ति ज्ञाताधर्मकथायां यथा तेयलिसुतनामा अमात्यः पोट्टिला—मिधानां कलादमूषिकारश्रेष्ठि-सुतामात्मार्यं याचयित्वा आत्मनैव परिणीतवान् एवमयमपीति ।

अञ्जूसार्थवाहसुतायाः दशमाव्ययनस्य विवरणम् ॥ १० ॥

तत्समाप्तौ च समाप्तं प्रथमश्रुतस्कन्धविवरणमिति ॥

॥ अथ बीयसुयस्त्वंधो ॥

१.

॥ सुबाहू ॥

‘सव्वोउ० य’ ति इदमेवं दृश्यं—‘सव्वोउयपुप्फफलसमिद्धे रम्मे नंदणवणप्पगासे पासाईए ४’ ।

‘तंसि तारिसगंसि वासभवणंसी’ ति तस्मिन् तादृशे—राजलो—कोचिते वासगृहे इत्यर्थः ।

‘जहा मेहस्स जम्पणं’ ति ज्ञाताधर्मकथायां प्रथमाध्ययने यथा मेघकुमारस्य जन्मवक्तव्यतोक्ता एवमत्रापि सा वाच्येति, नवरमकालमेघदोहदवक्तव्यता नास्तीह । ‘सुबाहुकुमार’ इह यावत्करणादिदं दृश्यं—‘बावत्तरीकलापंडिए नवंगसुत्तपडिबोहिए’ नवाङ्गानि—श्रोत्र २ चक्षु ४ घ्राण ६ रसना ७ त्वग् ८ मनो ९ लक्षणानि सन्ति सुप्तानि प्रतिबोधितानि यौवनेन यस्य स तथा, ‘अट्टारसदेसीभासाविसारए’ इत्यादि जाव अलं भोगसमर्थे जाए यावि हुत्था, तए णं तस्स सुबाहुस्स अम्मापियरो सुबाहुं कुमारं बावत्तरीकलापंडियं जाव अलं भोगसमर्थं साहसियं वियालचारिं जाणंति जाणित्ता पञ्च प्रासादावतंसकशतानि कारयन्ति, किं भूतानि ? इत्याह—‘अब्भुगय’ ति ‘अब्भुगयमूसियपहसिए’ इत्यादि, ‘भवनं’ ति एकं च भवनं कारयंति, अथ प्रासादभवनयोः कः प्रतिविशेषः, उच्यते, प्रासादः स्वगतायामपेक्षया द्विगुणोच्छ्रयः भवनं त्वायामापेक्षया पादोनसमुच्छ्रयमेवेति, इह च प्रासादावधूनिमित्तं भवनं च कुमाराय, ‘एवं जहा मेहाबलस्स’ ति भवन-

वर्णको विवाहवक्तव्यता च यथा भगवत्यां महाबलस्योक्ता एवमस्यापि पुष्पचूडाप्रमुखानामिति वाच्यम्, एतदेव दर्शयन्नाह—‘नवर’ मित्यादि ।

‘तद्देव’ इति यथा महाबलस्येत्यर्थः, ‘पंचसयओ दाओ’ इति ‘पंचसयाइं हिरन्नकोडीणं पंचसयाइं सुवण्णकोडीणं’ इत्यादि दानं वाच्यम्, इह यावत्करणादेवं दृश्यं—‘तए णं सुबाहु कुमारे एगमेगाए भारियाए एगमेगं हिरण्णकोडिं दलयइ’ इत्यादि वाच्यं यावत् ‘अन्नं च विपुलं धणकणगरयणमणिमोत्तियसंस्वसिप्पवालमाइयं दलयति, तए णं से सुबाहुकुमारे’ इति, ‘उप्पि पासायवरगए’ प्रासादवरस्य उपरिस्थित इत्यर्थः, ‘फुट्ठं’ इह यावत्करणादिदं दृश्यं—‘फुट्ठमाणेहिं सुइंगमत्थएहिं’ स्फुटद्भिर्मृदङ्गमुखपुटैरतिरभसास्फालनादित्यर्थः, ‘वरतरुणीसंपउत्तेहिं’ ‘वत्तीसइबदेहिं नाडएदि’ द्वात्रिंशद्भिर्भक्तिनिबद्धैः द्वात्रिंशत्पात्रनिबद्धैरित्यन्ये ‘उवगिज्जमाणे उवलालिज्जमाणे माणुस्सए कामभोगे पच्चणु-ब्भवमाणे’ इति, ‘जहा कुणिए’ इति यथा औपपातिके कोणिकराजो भगवद्वन्दना य निर्गच्छवर्णित एवमयमपि वर्णयितव्य इति भावः । ‘सुबाहु वि जहा जमालि तहा रहेण निग्गउ’ इति, अयमर्थः—येन भगवतीवर्णितप्रकारेण जमाली भगवद्भागिनेयो भगवद्वन्दनाय रथेन निर्गतोऽयमपि तेनैव प्रकारेण निर्गत इति, इह यावत्करणादिदं दृश्यं—‘समणस्स भगवओ महावीरस्स छत्ताइच्छत्तं पडागाइपडागं विज्जाचारणे जंभए य देवे ओवयमाणे उप्पयमाणे य पासइ पासित्ता रहाओ पच्चोरुहइ २ ता समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं बयासी ।

‘ हृद् ’ ति हृदुतुद्दे अतीव हृष्टः ‘ उद्गाए ’ ति उद्गाए उद्देइ, इह यावत्करणात् इदं दृश्यं—‘ उद्दिता समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता ‘ सदहामि णं भंते ! निग्गंथं ’ इत्यादि यत्सूत्रपुस्तके दृश्यते तद्वक्ष्यमाणवाक्यानुसारेणावगन्तव्यं, तथा हि—‘ सदहामि णं भंते ! निग्गंथं पावयणं पत्तियामि णं भंते ! निग्गंथं पावयणं देवाणु-
प्पियाणं अंतिए बहवे राईसरतलवरमाडंबियकोडुंबियसेट्टिसत्थवाहपहि-
यओ मुंडे भवित्ता आगाराओ अणगारियं पव्वयंति नो खलु अहं तहा संचाएमि पव्वइत्ताए, अहन्नं देवाणुप्पियाणं अंतिए पंचाणुव्वइयं सत्त-
सिक्खावयं गिहिधम्मं पडिवज्जामि, अहासुहं देवाणुप्पिया ! मा पडिबंधं कोरेह ’ ति भगवद्वचनं, ‘ तमेव ’ इदमेवं दृश्यं—‘ तमेव चाउघंटं आसरहं, ‘ जामेव ’ इत्यादि त्वेवं दृश्यं ‘ जामेव दिसं पाउब्भूए तामेव दिसिं पडिगए ’ ति ।

[पृ. ७६.] ‘ इंदभूई ’ इत्यत्र यावत्करणात् ‘ नामं अणगारे गोयमगोत्रेण ’ मित्यादि दृश्यं, ‘ इट्ठे ’ ति इष्यते इतीष्टः स च तत्कृत-
विवक्षितकृत्यापेक्षयाऽपि स्यादित्याह—इष्टरूपः इष्टस्वरूप इत्यर्थः इष्टः
इष्टरूपो वा कारणवशादपि स्यादित्याह—कान्तः—कमनीयः कान्तरूपः—
कमनीयस्वरूपः, शोभनः शोभनस्वभावश्चेत्यर्थः, एवंविधः कश्चित्
कर्मदोषात्परेषां प्रीतिं नोत्पादयेदित्यत आह—प्रियः—प्रेमोत्पादकः प्रिय-
रूपः—प्रीतकारिस्वरूपः, एवंविधश्च लोकरूढितोऽपि स्यादित्यत आह—
मनोज्ञः मनसा—अन्तः संवेदनेन शोभनतया ज्ञायत इति मनोज्ञः, एवं-
विधश्चैकदाऽपि स्यादित्यत आह—

‘मणामे’ ति मनसा अम्यते—गम्यते पुनः पुनः संस्मरणतो यः स मनोऽमः, एवं मनोऽमरूपः, एतदेव प्रपञ्चयन्नाह—‘सोमे’ ति अरौद्रः सुभगो—वल्लभः ‘‘पियदंसणे’ ति प्रेमजनकाकारः, किमुक्तं भवति ?—‘सुरूवे’ ति शोभनाकारः सुस्वभावश्चेति, एवंविधश्चैक—जनापेक्षयाऽपि स्यादित्यत आह—‘बहुजणस्स वी’ त्यादि, एवंविधश्च प्राकृतजनापेक्षयाऽपि स्यादित्यत आह—‘साहुजणस्स वी’ त्यादि ।

‘इमा एयारूव’ ति इयं प्रत्यक्षा एतद्रूपा—उपलक्ष्यमानस्वरूपैव, अकृत्रिमेत्यर्थः ‘किण्णा लद्ध’ ति —न हेतुनोपार्जिता, ‘किन्ना पत्ता’ ति केन हेतुना प्राप्ता उपार्जिता सती प्राप्तिमुपगता, ‘किण्णा अभिसमन्नागय’ ति प्राप्ता अपि सती केन हेतुना आभिमुख्येन साङ्गत्येन च उपार्जनस्य च पश्चाद्गोयतामुपगतेति । ‘को वा एस आसि पुव्वभवे’ इह यावत्करणादिदं दृश्यं—‘किं नामए वा किं वा गोएणं कयरंसि वा गामंसि वा सन्निवेसंसि वा किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता कस्स वा तहारूवस्स समणस्स वा माहणस्स वा अंतेति एगमवि आयरियं सुवयणं सोच्चा निसम्म सुबाहुणा कुमारेण इमा एयारूवा उराला माणुस्सिड्डि लद्धा पत्ता अभिसमन्नागय’ ति ।

‘जाइसंपन्ना’ इह यावत्करणादिदं दृश्यं—‘कुलसंपन्ना बल-संपन्ना, एवं विणयणाणदंसणचरित्तलज्जालाघवसंपन्ना ओयंसी तेयंसी वच्चंसी जसंसीत्यादि । ‘दूइज्ज०’ ति ‘गामाणुगामं दूइज्जमाणा’ इति दृश्यं, द्रवन्तो—गच्छन्तो इत्यर्थः ॥

‘जहा मोयमसामि’ ति द्वितीयाध्ययने दर्शितगौतमस्वामि-
भिक्षाचर्यान्यायेनायमपि भिक्षाटनसामाचारो प्रयुङ्क्ते इत्यर्थः ।

[पृ. ७७.] ‘सुहम्मे थेरे’ ति धर्मधोषस्थविरानित्यर्थः,
धर्मशब्दसाम्याच्छब्दद्वयस्याप्येकार्थत्वात्,

‘पडिलाभिस्सामीति तुट्ठे’ इहेदं द्रष्टव्यं—‘पडिलामेमाणे वि
तुट्ठे पडिलाभिण् वि तुट्ठे’ ति । ‘तस्स सुहम्म(मुह)स्स’ ति
विभक्तिपरिणामात् ‘तेन सुहुमे(मुहे)ने’ ति द्रष्टव्यं, तेनेति अश-
नादिदानेन, ‘दव्वसुद्धेण’ ति द्रव्यतः शुद्धेन प्राशुकादिनेत्यर्थः,
इहान्यदपि ‘गाहगसुद्धेणं दायगसुद्धेणं’ ति दृश्यं, तत्र ग्राहकशुद्धं यत्र
ग्रहीता चारित्रगुणयुक्तः दायकशुद्धं तु यत्र दाता औदार्यादिगुणान्वितः,
अत एवाह—‘तिविहेणं’ ति उक्तलक्षणप्रकारत्रययुक्तेनेति ‘तिकर-
णसुद्धेणं’ ति मनोवाक्कायलक्षणकरणत्रयस्य दायकसम्बन्धिनो विशुद्ध-
तयेत्यर्थः, ‘एवं आइक्खइ’ ति सामान्येनावष्टे, इह चान्यदपि
पदत्रयं द्रष्टव्यम् ‘एवं भासइ’ ति विशेषत आचष्टे ‘एवं पन्नवेइ
एवं परूवेइ’ एतच्च पूर्वोक्तरूपपदद्वयस्यैव क्रमेण व्याख्यापनार्थं
पदद्वयमवगन्तव्यम्, अथवा आख्यातीति तथैव भाषते तु व्यक्तवचनैः
प्रज्ञापयतीति युक्तिभिर्बोधयति प्ररूपयति तु भेदतः कथयतीति ।

‘धन्ने णं देवाणुप्पिया ! सुहुमे (मुहे) गाहावई’ इत्यत्र
यावत्करणादिदं दृश्यं—‘पुन्ने णं देवाणुप्पिया । सुहुमे गाहावई एवं कयत्थे
णं कयलक्खणे णं सुद्धे णं सुहुमस्स(मुहस्स)गाहावइस्स जम्मजी-
वियफले जस्स णं इमा एयारूवा उराला माणुस्सद्धी लद्धा पत्ता अभि-

समन्नागय ' ति ' तं धन्ने णं देवाणुप्पिया ! सुहुमे गाहावई एवं कयत्थे णं ' इत्यादि पूर्वप्रदर्शितमेवेह पदपञ्चकं निगमनतयाऽवसेयम् ।

[पृ. ७८.] ' अभिगयजीवाजीवे ' इह यावत्करणात् ' उवलद्धपुनपावे ' इत्यादिकम् ' अहापडिग्गहिण्हि तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ ' एतदन्तं दृश्यम् ।

' चाउदसट्ठमुद्दिट्ठपुण्णमासिणीसु ' ति अत्रोदिष्टा-अमावास्या ।

' गामागर० ' इह यावत्करणात् ' नगरकच्चडमडंबखेडदोणमुह-पट्टणनिगमआसमसंवाहसन्निवेसा ' इति दृश्यम् ।

' राईसर० ' इहैवं दृश्यं—' राईसरतलवरमाडबियकोडुंबियसेट्ठि-सत्थवाहपभियओ ' ति ।

' मुंडा ' इह यावत्करणादिदं दृश्यं—' भवित्ता अगाराओ अण-गारियं ' ति ।

[पृ. ७९.] ' पुव्वाणुपुन्वि ' इह यावत्करणादिदं दृश्यं—' चर-माणे गामाणुगामं ' ति ।

' जहा पढमं ' ति यथेहैवाव्ययने प्रथमं जमालीनिदर्शनेन निर्ग-तोऽयमुक्तस्तथा द्वितीयनिर्गमेऽयं नगराद्विनिर्गत इति वाच्यम्, उभयत्र समानो वर्णकग्रन्थ इति भावः ।

' ईरियासमिए ' इत्यत्र यावत्करणादिदं—' भासासमिए ४ एवं मणगुत्ते ३ गुत्तिदिए गुत्तत्तिगुत्तबंभयारी ' ।

' आउक्खणं ' ति आयुःकर्मद्रव्यनिर्जरणेन ' भवक्खणं ' ति देवगतिबन्धनदेवगत्यादिकर्मद्रव्यनिर्जरणेन ' ठिइक्खणं ' ति आयु-

ष्ठादिकर्मस्थितिविगमेन 'अणंतरं चइत्त' ति देवसम्बन्धिनं देहं
त्यक्त्वेत्यर्थः, अथवाऽनन्तरं—आयुःक्षयाद्यनन्तरं च्यवनं 'चइत्त'
ति च्युत्वा ।

[पृ. ८०] 'महाविदेहे' इह यावत्कण्यात् 'वासे जाइं इमाइं
कुलाइं भवति—अट्टाइं दित्ताइं अपरिभूयाइं' इत्यादि दृश्यमिति ॥

॥ द्वितीयश्रुतस्कन्धप्रथमाव्ययनस्य विवरणं ॥

सुबाहोः राजर्षेः ॥ १ ॥

[पृ. ८०-८३] एवमुत्तराणि नवाप्यनुगन्तव्यानीति ॥ समाप्तं
विपाकश्रुताख्यैकादशाङ्गप्रदेशविवरणं ॥

इहानुयोगे यद्युक्तमुक्तं, तद्वोधनाद्वाक् परिशोधयन्तु ।

नोपेक्षणं युक्तिमदत्र येन, जिनागमे भक्तिपरायणानाम् ॥ १ ॥

कृतिरियं संविप्रमुनिजनप्रधानश्रीजिनेश्वराचार्यचरणकमलचञ्चरीक-
कल्पस्य श्रीमदभयदेवाचार्यव्येति ॥

ग्रन्थाग्रं ९०० ॥ श्रीरस्तु ॥

॥ शब्दकोशः ॥

शब्दकोश :

The two figures after a word and its sanskrit rendering, denote respectively the numbers of page and line. D. = Des'i word; (N.) = reference to notes; (C.) = commentary of Abhayadeva.

अईष [अतीव] 66.12 very

अकज्ज [अकार्य] 70.15. an
improper act.

अकन्त [अकान्त] 12.14 un-
welcome

अकामिय [अकामिक] 13 6.
with no desire

अकारअ [अकारक] 10.20 the
loss of appetite

अकखय [अक्षय] 54.12 in-
exhaustible

अकखाअ [आख्यात] 7.19 told.

अगढ [अवट ?] 48.13 a well

अगणिकाय [अग्निकाय] 46. 21.
fire

अगगओ [अग्रतः] 27.23 in
the front

अगगपुरिस [अग्रपुरुष] 10.10.
a leading person

अग्नि [अग्नि] 3.16. fire

अग्निअ [अग्निक] 13.13 the
name of a disease

अंग [अङ्ग] 3.16 a canonical
text of the Jain scrip-
tures

अङ्ग 12.23 an expletive

अच्छि [अक्षिन्] 5.6 an eye

अजीरअ [अजीरक] 10.20 in-
digestion

अज्ज [अर्थ] 3.1. a respect-
able person.

अज्ज [अद्य] 25.2 to-day

अज्झन्थिय [आध्यात्मिक] 8.54..
a thought

अज्झयण [अध्ययन] 4.8. a
chapter

अज्झवसाण [अध्यवसान] 24. 7.
an attachment,
a resolution.

अउशोषवन्न[अध्युपन्न] 24.6.
addicted

अट्ट [आर्त] 12.6. pained
in mind.

अट्ट [अर्थ] 13.17. an object,
purport

अट्ट [अष्ट] 13.7. eight

अट्ट [अर्थ] 13.21. matter

अट्टम [अष्टम] 28.1. eighth.

अट्टम [अष्टमी] 78.12. the
eighth day of the month

अट्टमी [अष्टमी] 43 2. the
eighth day.

अट्टारस [अष्टादश] 16.23.
eighteen.

अट्टारसम [अष्टादश] 28.5.
eighteenth.

अट्टि[अस्थिन्] 24.19. a bone

/अड [अट्] 17.16. to wan-
der.

अडवी [अटवी] 26.15. a
forest

अड्ड [आढ्य] 80.8. prospe-
rous.

अड्डहार [अर्धहार] 46. 10.
a necklace with nine
strings.

अड्डाहज्ज[अर्धतृतीय] 12.6.two
and a half.

अणगार [अनगार] 3. 4. a
houseless one, a friar.

अणन्तरं[अनन्तर]12.9 after

अणहारय [ऋणधारक] 47.22 a
debtor

अणाह [अनाथ] 19.1. one
having no master
or supporter

अणिट्ट [अनिष्ट] 12.14. un-
pleasant

अणिट्टयर[अनिष्टतर]8.15.wors^e

/अणुकड्ड[अनु+कृष्]8.3.to pull

/अणुगणह[अनु+ग्रह]67.26 to
favour

अणुपत्त [अनुपाप्त] 25 15.
attained to

अणुमगग [अनुमार्ग] 7.7. after-
wards

अणुमय [अनुमत] 12. 19.
approved

- अणुबद्ध [अनु+बद्ध] 54.12. to
replenish, to in-
crease
- अणुधासन [अनुवासन] 11.17.
enema with oils.
- अणोग [अनेक] 15.10 many
- अणोगखण्डो [अनेकखण्डन्] 26.18.
that in which there
were many passages
and byways
- अणोद्विष्ट [अनवघटित] 231.8.
uncontrolled
- अण्डअ [अण्डक] 28.21. an egg
- अण्डयवाणिय [अण्डकवणिक] 28.
16. a dealer in eggs
- अण्ण [अन्य] 10 9. another
- अतुरिय [अत्वरित] 6.28.
without hurry
- अत्तअ [आत्मज] 5.4. a son.
- अत्ताण [अत्राण] 22.24. with-
out protection.
- अत्यसंपायण [अर्थसंपादन] 11.7.
the plenty of wealth
- अत्थि [अस्ति] 6. 17. is.
- अयाम [अस्थामन्] 33.24.
without strength
- अदूरसामन्त 9.20. neither
far nor near
- अद्विष्ट [आदध] 46.21. burnt
- अद्ध [अर्ध] 15.10. half.
- अद्धरत्त [अर्धरात्र] 20.10. mid-
night
- अद्धाण [अध्वन्] 35.1. a road
- अन्तरावण [अन्तरापण] 29. 5.
a shop in the market
- अन्तिण [अन्तिके] 15.21. by
the side of
- अन्तियाओ [अन्तिकतः] 6.28.
from the presence
- अन्तेवासी 3.4. a pupil
- अन्नन्थ [अन्यत्र] 24.6. at
another place
- अन्नमन्न [अन्योऽन्य] 77.16.
mutual
- अन्नया [अन्यदा] 10.16.
some other time
- अग्निञ्जमाण [अग्नीयमाण] 5.1
being followed

अपुण्ण [अपुण्य] 54.3. merit-
less.

अप्पाण [आत्मन्] 51.21.
one's self.

अप्पिय [अप्रिय] 12.14. not
dear

अप्पेगइय [अपि+एककिक्] 20.
13. some

अप्फुन्न [आस्पृष्ट] 23.4. over-
come

अवीअ [अद्वितीय] 20.10.
alone

अडभंग [अभ्यंग] 11.15 bes-
mearing with oil.

अडभणुन्नाअ [अभ्यनुज्ञात] 6.24.
permitted

'अडिभग [अभि+अड्ज्] 48.15
to besmear

अडिभन्तर [अभ्यन्तर] 13.7.
internal

अडिभन्तरिय [आभ्यन्तरिक] 24.
2 interior. टणिज्—a harem

'अडभुक्ख [अभि+उक्ष्] 55.7. to
sprinkle.

अडभुग्गय [अब्भुद्गत] 63.10
raised, high

/अडभुत्थ [अभि+उत्+स्था] 77.4.
to get up.

अभिकखणं [अभीक्ष्णं] 13.11.
repeatedly

अभिभूअ [अभिभूत] 8.18.
overpowered.

/अभिलस [अभि+लप्] 12.5. to.
desire

अभिसरमाण [अभिसरत्] 53.
25. coming out

अभिसेअ [अभिषेक्] 79.15.
sprinkling with water at
an auspicious occasion.

अभिसेयग [अभिषेक्] 48.1. bath

अमच्च [अमात्य] 37.10. a
minister

अमणाम [?] 12.14. un-
pleasing to the mind

अमणुन्न [अमनोऽज्ञ] 12.14.
unpleasing

अम्मधाइ [अम्वाधात्री] 13.19.
a wet-nurse

अम्मा [अम्मा] 53.22. mother

अय [अज] 38.7. a goat.

अयंल [D.] 60-6. a kind of net for catching fish

अयोमय 40-21. of iron

अरिसा [अशंसू] 10.20. piles

अरिसिल्ल [अशंसू+ल्ल] 51.9. a person suffering from piles.

अलंकारिय [आलंकारिक] 49.15 one who does the toilette.

अलंभोगममथ [अलंभोगसमथ] 75.11. fit to enjoy pleasures to the full.

अलित्र [अलिक] 18. 17. a scorpion-sting

अल्ल [आर्द्र] 88.15. wet.

अल्लपल्ल [D.] 47.15. a peg of the shape of a scorpion-sting.

अल्लीण [आलीन] 22.20. sheltered

अवओडय [D.] 18.2. with the neck bent down (c.)

/अवक्कम [अप+कम्] 23.2. to go away

अवण्हाण [अपमनान] 11.17. medicinal hot bath.

अवट्टु [अवट्टु] 18.15. a collar-bone

अवट्टहण [अवट्टहन] 11.16. fo-menting

/अवयामाव [अव+यामय] 40.22 to cause to embrace

/अवरज्ज [अप+रज्ज] 18.9. to offend

अवसेन [अवशेन] 28.5. the remaining

अवारिअ [अवीर्य] 33.24 without vitality

असन [अशन] 8.2 eating

अमयवम [अमयवम] 13.6. with no control over oneself

अमिपत्त [अमिपत्त] 41.12. a sword

असिलट्टि [असिलट्टि] 26. 22. a sword

असुह [अशुभ] 8.26. unpropitious. inauspicious

अंसागत्र [अंसागत] 29.15 put
on shoulders

अहस्मिय [अधार्मिक] 9-94.
irreligious.

अहापज्जत्त [यथापर्याप्त] 18.14.
sufficiently well

अहापडिरूवं [यथाप्र'तरूपं] 3.7.
befitting

अहासुहं [यथासुखं] 6.25 as it
pleases

अहिमड [अहिमृतक] 8.14 the
dead body of a snake

अहं [अधः] 15.7 down

आह कस्य [आ+ह्या] 6.8. to
speak, to tell.

आहुंगर [आदिकर] 4.9. the
first promulgator of
the holy canon

आउ [अपस्] 15.15. water

/आउडाव [D.] 48.19. to
cause to enter (c.)

आउय [आयुस्] 82.6. life

आउर [आतुर] 52.26. sick

आउवेय [आयुर्वेद] 51.18 the
science of medicine

आउह [आयुध] 17.20. a
weapon

आगअ [आगत] 7.6. came

/आगम [आ+गमय] 49.25. to
come to know

आगार [आकार] 16.24. shape

आगिइमेत्त [आकृतिमात्र] 5.7.
merely a shape

आगिइ [आकृति] 15.7. a
shape

'आढा [D.] 63. 10. to re-
spect

आणत्तिय [आज्ञप्तिक] 11.8.
an order.

/आणव [अज्ञपय] 40. 16. to
order.

आणुपुवेण [आनुपूर्वेण] 22.9
in the following order

आथव्वण [आथर्वण] 42.21.
Atharvaveda

/आपुच्छ [आ+पृच्छ] 9.4. to
take leave

आवाह [आवाध] 64.15 trou-
ble

आभियोगिञ्ज [आभियोगिक] 25.

19. the magic-art of
making another
subordinate.

आभोअ [आभोग] 9.23. extent

/आमन्त [आ+मन्त्रय्] 65. 2.

to invite

आमल [आम्ल] 59.3. tam-

arind-juice

आमेल [D.] 17.20 a

pendent wreath

आयन्त [अचान्त] 33.14 with

hands and face washed

with water

आयव [आतप] 60.13. heat

आयाहिणपयाहिण [आदक्षिण-

प्रदक्षणा] 30.10 sacred

circumambulation

about a holy man or

object from right to

left

आवन्नसत्ता [आवन्नसत्त्वा] 19.

6. pregnant

आरसिय [आरसित] 20.24.

cried

आलीषण [आदीपन] 10.6.

setting fire

आलीषय [आदीष्ट] 65.22.

burnt.

आलोअ [अलञ्च] 30.3. to

observe.

आलोइअ [आलोचित] 15.24.

confessed

/आवज्ज [आ+पद्] 22.3 to

come to

आस [अश्व] 17.21.a horse

आसव [आस्यक] 8.20. a

mouth

आसन्थ [आश्रन्थ] 67-13.

consoled.

आसवाहिणो [अश्ववाहिनी] 66.

19. a vehicle carried

by horses.

/आसाअ [आ+स्वादय्] 12.5.

to enjoy

आसारोह [अश्वारोह] 17.23 a

horse-rider

आसुरुत्त [अशुष्ट] 40.6.

easily excited

/आहिण्ड 30.30 to walk.

आहिय [आहित] 27. 3.
placed

आहेवष [आधिपत्य] 10.20
lordship

इ [इति] 5.21.

इभो [इतः] 50.10. hence

इंगाल [अंगार] 29.4. a
burning charcoal

इच्छ [इष्ट] 11.3. to wish

इष्ट [इष्ट] 12.19. desirable

इष्टो [कृद्धि] 22.12 prosperity

इत्थी [स्त्री] 37.24. a woman

इन्दमह [इन्द्रमह] 5-21 a fest-
ival in honour of Indra

इष्टम [इष्ट्य] 22.26. a rich
man

इरियानमिय [इर्याममित] 79.16.
heedful in walking.

इरियासमिअ [इर्यासमित] 15.
2. heedful in walking

ईसर [ईश्वर] 10.9. a lord.

उउय [उत्तु] 75.8. a season

उक्कम्प [उत्+कम्प] 48.12. to
shake

उक्किट्ट [उत्कृष्ट] 25.16.
superior

उक्कित्त [उत्कृत] 18.2. cut off
उक्कुर्हडिया [उत्कर्षा] 13.20.
a dung-hill.

उक्कोडा [ID.] 10.4. bribe

उक्कोस [उत्कर्ष] 12.8. maxi-
mum.

उक्खेव [उत्क्षेप] 41.22. int-
roduction

उग्गह [उद्गह] 76.21. a seat
/उग्घोस [उद्+घुष्] 10.25. to
proclaim.

उक्चार 78.13 excretion

उक्छंग [उत्थंग] 54.1. a lap

उक्जल [उज्ज्वल] 12.12. great,
excessive

उज्जाण [उज्जान] 4-21. garden
/उज्ज 13.20. to abandon

उट्ट [उत्तु] 46.25. a camel

उट्टिया [उत्तुका] 46.22. a big
earthen pot with the
shape of a camel's neck.

/उट्ट [उत्+स्था] 14.7. to
stand up

उद्धाअ [उत्स्थाअ] 14.6. stand-
ing up (c.)

उत्तयन्त [उत्तुद्यमान] 57.22.
being pained

उत्तरकंचुइज्ज [उत्तरकंचुकीय] 17.19. the covering to
protect the upper part
of the body.

उत्तरपुरत्थिम [उत्तरपूर्व] 4.21.
north-easterly

उत्तरासंग 77.5. upper
garment

उत्तरिह्ल [उत्तर+ह्ल] 31.21.
northern

उत्ताण [उत्तान] 47.24. lying
on the back

उद्धम [उद्धक] 69.13. water

उद्दिह्ठु [उद्दिह्ठु] 78. 12. the
15th day of the dark
half of the month.

उद्धाहु [उद्धाहो] 14.4. or

/उद्धाम [उद्ध+म्रु] 15.11 to die

उद्धामिथ [उद्धामित] 17.18.
tied with ropes.

उत्पत्तिया [ओत्पत्तिकी] 61.7.
intuitive

उत्पाड [उत्+पाटय्] 48.22. to
take off

उत्पीलिय [उत्पीडित] 17.18.
tied

उत्केणउत्केणियं [D.] 64.5.
breathing hot with
anger (c.)

उयर [उदर] 10.21. dropsy

उरपरिसप्प [उरःपरिसर्प] 15.
13. a reptile that moves
on the belly

उराल [उदार] 23.22. gene-
rous, plentiful

उद्धण्ट 29.26. the bells
pending on the sides
of loins

उरउरेण [उरसा+उरसा] 34.5.
breast to breast, closely
facing.

उह्ल [आर्द्र] 55.2. wet.

उवउत्त [उपयुज्] 24.8. empl-
oyed, engaged in

उवगम [उपगत] 3.5. poss-
essed

उपमूढ [उपगूढ] 26.17. concealed.

उपश [उपांग] 5.7. a sublimb.

उपदेस [उप+दर्श] 7.28. to show

उपदेस [उप+दिश] 52.26. to advise

उपप्राण [उपप्रदान] 34.6. a gift

उपचार [उपचार] 16.23. manners, treatment

उपरि [उपरि] 64.9. above

उपपन्न [उपपन्न] 12.7. born

उपवेय [उपपेत] 16.22. accompanied with

उपशाम [उप+शामय] 11.6. to appease.

उपगम [उपगम] 3.12 came near

उपवृत् [उद+वृत्] 12.9. to return.

उपगृह्य [उद+गृह्य] 11.15. applying scented paste or powder

उपमृष्ट [उद+मृष्ट] 169.13. to besmear

उद्विग्न [उद्विग्न] 13.25. dejected in mind

उष्णिग [उष्णिग] 69.14. hot

उत्सुक [उच्छुक्] 34.15. without fees

उत्सेह [उत्सेह] 3.10 height

ऊर्ध्व [ऊर्ध्व] 17.2 raised

ऊद [ऊद] 19.22 an udder

एकविंशति [एकविंशति] 16.22. twenty-one

एकदश [एकदश] 79.18. eleven

एकदशम [एकदश] 3.17. eleventh

एक [एक] 5.11. one

एकद्विग [D.] a boat (c.)

एकत्रिंशति [एकत्रिंशति] 48.24. thirty-one.

एकान्त [एकान्त] 3.20. a solitary place

एकसादिय [एकसादिह] 77.5

consisting of one
garment.

एगमेग [एकैक] 42.23. one
in turn.

एगूण [एकोन] 63.11. less
by one

एगूणतोस [एकोनत्रिंशत्] 16.22
twenty-nine

एइजमाण [ईयमाण] 7.2. coming

एजेउज [एजेय] 59.6 a deer

एतो [एतद+तः] 54.3. out
of these.

एत्थ [अत्र] 26.10. here
एयकम्म [एतकम्मन्] 10.14.
one who does that
action.

एलय [एक] 38.8. a ram.

ओगाढ [अवगाढ] 17.17. en-
tered

✓ओगाह [अव+गाह] 55.1. to
take bath

ओसूल [अवसूल] 15.22. a
bridle.

ओसूलगाढग [अवसूलगाढ] 48.

13. dipping in water
to the last lock of the
head (c.)

आढ [ओष्ट] 19.23 a lip.

ओमन्थिय [अवमन्थित] 19.19.
withered, shattered

✓ओमुय [अव+मुच्] 77.5. to
release

ओरोह [अवरोध] 62.22. a
harem

ओलुग [अवहाण] 19.18.
diseased.

✓ओलुह [अव+मृच्] 55.7. to
rub

ओल्ल [आर्द्रचर्म] 48.21. a
moist hide

✓ओषाय [उप+याच्] 54.10 to
beg the favour of.

✓ओषोल [उप+पीह] 27.7. to
harass.

ओषोल्ल [अवपीडित] 61.8.
pressing

ओशील [उपरीबा] 48.5. pain;
अपरीड-a crest-ornament

ओशीलेमाण [उपरीहयन्] 10.6.
torturing

ओसह [ओषध] 11.21.
a medicine

ओसारिय [अपसारित] 17.21.
drawn up

ओहय [अपहत] 19.21. put
done

/ओहीर [D.] 77.23. to doze

कइ [कति] 4.7. how many

ककुह [ककुम] 19.1. a hump

ककल [कल] 53.24. an
armpit

ककलडिय [D.] 18.2. rough

ककल [कल] 17.18. loin-
band (c.)

ककलव [ककलव] 15.8. a
tortoise.

ककलह [ककलह] 51.9. a
person suffering from
itches.

कज्ज [कार्य] 10.10. a work
कटु [कृत्वा] 7.28. having
done

कटु [काष्ठ] 8.2. wood.

कट [कृत] 9.1. done

कडगसकर [D.] 47.15. a
peg made of bam-
boo (c)

कटिअ [कटी] 17.23. a waist

कडुय [कडुक] 13.1. bitter

कडेवर [कडेवर] 8.15. a body

कणग [कनक] 66.15. gold.

कणकगर [D.] 47.9. a small
anchor-stone (c.)

कण्टअ [कण्टक] 8.6. a
thorn.

कण्डू 10.21. itch.

कण [कण] 5.6. an ear.

कण्णीरह [कण्णीरह] 17.3. a
small chariot

कसो [कृत:] 64.15. from
which place.

कत्थ [कुत्र] 39.25. where.

कत्थह [कुत्रापि] 24.5. from
somewhere.

कंत [कान्त] 76. 9. loving.
 कन्दुअ [कन्दुक] 29. 4. a
 heating bowl.
 /कप्प [कल्प्] 5.15. to arr-
 ange, to make, to earn.
 कप्प [कल्प] 15. 26. a kind
 of heaven.
 कप्पडिय [कार्पटिक] 52. 25.
 a kind of mendicant.
 कप्पणि [कर्तनी] 38. 5. a
 knife.
 कप्पाय [कल्प+आय] 27. 8
 proper tax (c.)
 कप्पिय [कृत] 38. 15. cut.
 कमलोवम [कमलोपम] 54. 1.
 resembling a lotus.
 कम्बल 19. 13. a dewlap.
 कम्म [कर्मन्] 9. 1. an ac-
 tion.
 कयत्थ [कृतार्थ] 53. 21. one
 with the object fulfilled.
 कयर [कतर] 9. 13. which.
 कयलकखण [कृतलक्षण] 53.
 22. possessing auspici-
 ous signs.
 कयाइ [कदापि] 10.15. some
 time.

✓कर [क] 5. 15. to do.
 कर 10. 4. a tax.
 करपत्त [करपत्र] 47. 12. a
 saw.
 करवल [करतल] 13. 23. the
 palm of hand.
 करोडिय [D.] 52. 28. a
 Kapalika mendicant.
 कलकल [D.] 46.6. water
 mixed with lime so
 as to boil.
 कलंबचीरपत्त [D.] 47. 13.
 a kind of weapon.
 कलिय [कलित] 17. 2.
 distinguished.
 कलुस [कलुश] 10. 15.
 turbid.
 कल्लाकल्लि [कल्य+कल्य] 28. 19.
 every morning.
 कवअ [कवच] 21. 18. an
 armour.
 कवल्ली [D.] 29.. 4. a
 baking oven.
 कवोय [कपोत] 53. 3. a
 pigeon.
 कवलग्गाइ [कवलमाइ] 61. 8.
 swallowing morsels (c.).

कविट्ट [कपित्थ] 59. 4. a
kind of fruit Guj. कोट्ट.

कस [कषा] 27. 24. a
whip.

कहं [कथम्] 6. 16. how.

कहा [कथा] 5. 18. a
story.

कहि [कुत्र] 50. 11. where.

काइ [काकी] 28. 21. a
she-crow.

कागणिमंस [काकिनीमांस] 18.
4. piece of flesh as
small as Gunja fruit.

कायतिगिच्छा [कायचिकित्सा]
52. 19. the diagnosis
of body.

कारण 10. 10. the cause
leading to an action,
consultation.

काल 3. 1. time. (N.)

काल [D.] 59. 2. blackened.

कालधम्म [कालधर्म] 63. 7.
death.

कालमास 12. 7. time for
death.

कालुष [कालम्भ] 5. 14. mercy.

कालुणवडिया [कालुणवृत्तिव्या]

5. 14. the mode of
living through mercy
of others *i. e.* begging.

कास 10. 19. cough.

कासिह [कास+इह] 51. 10.
suffering from cough.

किडिकिडियाभूय [किडि-
किडियाभूत] 58. 5 making
a rustling sound of
bones.

किमि [कृमि] 51. 12. a worm.

किंसुम [किशुक] 70. 7. a
kind of tree with red
flowers Guj. केसुडा.

कीड [कीडा] 55. 2. sport.

✓कील [कीड] 66. 15. to play.

कोलावण [कीडापन] 22. 18.
sporting.

कोलिय [कीडित] 43. 25.
played.

कुक्कडि [कुक्कुटी] 28. 22.
a hen.

कुच्छि [कुक्षि] 49. 1. a
womb.

कुच्छिह [कुक्षि+ह] 10. 19.
stomach.

कुडंग [D.] 27. 3. a bamboo
thicket.

कुडपास [कुटपाश] 60. 9. a
noose to catch fish by
alluring them.

कुटुम्बजागरिया [कुटुम्बजागरिका]
12. 17. wakefulness
due to family-anxieties.

कुहालिया [कुहालिका] 28. 19.
a spade.

कुन्त 10. 5. extorting
money at the point of
a sword.

कुमरण 49. 26. a bad
death.

कुमारभिक्ख [कुमारभृत्य] 52.
19. the science of bring-
ing up children.

कुल [कूल] 60. 11. a bank.
कुविय [कुपित] 26. 18.
angry.

कुडाड [कुडार] 47. 19. a
hatchet.

कुयमाण [कुयत्] 51. 14.
crying.

कुइ [कुयपि] 4. 13. some.

कोडय [कोटुक] 55. 2.
marks of black colly-
rium made on cheeks
and ears to ward off
evil (c.)

कोटिल्ल [D.] 47. 17. a
kind of small hamm-
er (c.)

कोडि [कोटि] 15. 10. a
crore.

कोटुंबिय [कोटुंबिक] 10. 9.
the head of the fa-
mily.

कोड [कुष्ठ] 10. 21.
leprosy.

कोटिल्ल [कुष्ठित] 51. 9. a
person suffering from
leprosy.

कोप्पर [कूर्पर] 24. 20. an
armpit.

कोलंब [D. गिरिप्रान्त] 26.
16. the skrit of a
mountain.

कोवधर [कोपगृह] 63. 25.
a house of anger.

कोवधर [D.] 18. 5.
whip. (c.)

खग्गि [बकी?] 28. 21. a female crane (c.)

✓खण [खन्] 15. 18. to dig.

खणण [खनन] 27. 7. digging.

खण्डपट्ट 27. 2. one who wears rags, a thief (N.).

खण्डपट्ट [खण्डपट्ट] 18. 5. a broken drum.

खण्डमल्ल [खण्डमल्लक] 51. 16. a broken cup.

खण्डित [खण्डित] 58. 26. made in pieces

खण्डी [D.] 26. 18 a valley (c.)

खत्त [खनित्र] 27. 7. a spade.

क्षत्रिय [क्षत्रिय] 42. 24. a Kshtriya.

स्तम्भ [स्तम्भ] 18. 24. a pillar.

खलीणमट्टिय [खलीणमृत्तिका] 15. 18 a lump of earth high up (N.) (c.).

खलुअ [D] 48. 16. an ankle.

खड्गवर [खेवर] 15. 13. a bird.

खाइम [खादिम] 8. 2. eatable.

✓खाय [खाद्] 13. 2. to eat.

खार [क्षार] 13. 1. salt 46. 7. acid.

खिप्पाम् [क्षिप्रम्] 8. 20. quickly.

खीर [क्षीर] 22. 18. milk.

खान्द [कील] 47. 14. a peg.

खुज्ज [कुज] 66. 14. a hunch-back.

खुर [धुर] 49. 20. a razor

खुरपत्त [धुर+पत्र] 47. 13. a razor.

खेड [D.] 9. 21. a small town with mud-walls.

खेलअ [कीडा] 23. 16. sport.

गढिय [गृद्ध] 24. 6. attached.

गणिम [गणिम] 20. 21. things that can be numbered.

गजिया [गणिका] 16. 22. a courtesan.

गण्ठमेय [ग्रन्थिमेह] 27. 2.
 a pick-pocket.
 गत्त [गात्र] 18. 2. a body.
 गन्धद्रुम [गन्धवर्तक] 69.
 13. the scented paste.
 गन्धर्व [गान्धर्व] 65. 15.
 music.
 गळम [गर्भ] 12. 20. foetus.
 गय [गत] 16. 25. gait.
 गल 60. 9. a hook to
 catch fish.
 गामेल्ल [ग्राम+हल] 10. 10.
 belonging to a village.
 गायलद्दी [गात्र+यष्टि] 55. 7.
 a body.
 गालण [गालन] 12. 25.
 dropping. (c.)
 गाथी [D.] 19 1. a cow.
 गाह [ग्राह] 15. 9. a croco-
 dile.
 /गाह [ग्राहय्] 60. 11.
 to bring.
 गाहायह [गृहपति] 66. 19. a
 house-holder.
 /गिण्ह [गृह्] 8. 2. to take,
 to hold.
 गिद्ध [गृद्ध] 24. 6. greedy.

गिलाण [ग्लान] 52. 23.
 weak, ill.
 गिह [गृह] 9. 4. a house.
 गिहिधम्म [गृहधर्म] 76. 1.
 the religious duty of a
 house-holder.
 गोवा [ग्रीवा] 49. 20. a neck.
 गुड्ड [गुह्य] 10. 10. a secret.
 गुडा [D.] 17. 21. a pro-
 tective cloth-covering
 for the body. (c)
 गुडिय [गुडित] 17. 18.
 clad in armours. (c)
 गुण्डिय [D.] 18. 3. bes-
 meared.
 गुत्तिय [गुप्तिक] 23. 12. a
 watch-man.
 गुलिया [गुटिका] 11. 21. a
 pill.
 गेवेज्ज [गेवेय] 17. 19. an
 ornament for neck.
 गेह [गृह] 5. 14. a house.
 गोट्टिल्लज [गोष्ठिक] 25. 25.
 a companion.
 गोणत्त [गोत्त] 15. 16. the
 state of a bull.

गोण [गोण] 41. 2. subsidiary.

गोण [गोण] 22. 14. fitting to the qualities or sense.

गोत्तासअ [गोत्तासक] 21. 12. a proper name—meaning one who strikes terror among kine.

गोमण्डवअ [गोमण्डपक] 18. 24. a shed for cows.

गोय [गोत्र] 12. 23. family.

गोहा [गोधा] 52. 27. a lizard.

घर [गृह] 23. 16. a house.

घट [घट] 51. 16. a pot.

घात [घात] 27. 5. killing.

घोषाघण [घात] 31. 19. killing.

घुड [घुष्ट] 77. 15. proclaimed.

घूर [घूरी] 28. 21. a she-owl.

चउकक [चतुष्क] 10. 25. a square.

चउनाण [चतुर्ज्ञान] 3. 5. four kinds of knowledge. (N.)

चउपअ [चतुष्पद] 15. 12. a quadruped.

चउप्पुड [चतुष्पुट] 8. 9. folded four times.

चउरिन्दिय [चतुरिन्द्रिय] 15. 13. a creature possessing four sense-organs.

चउठिह [चतुर्विध] 22. 22. fourfold.

चउसट्ठि [चतुःषष्टि] 16. 21. sixty-four.

चक्खु [चक्षुष्] 5 10. an eye.

चउचर [चत्वर] 10. 25. a court-yard, a square.

चउयर [D.] 5 13. a swarm. (c.)

चण्डसुरपासणिय [चन्द्र सूर्य रसेन] 22. 11. a rite to show the sun and the moon to the child.

चम्पण [चम्पक] 23 5. a kind of a flower.

चम्म [चर्मन्] 33. 15. hide, leather.

चम्मपट्ट [चर्मपट्ट] 47. 15. a leather-band.

चय [चय] 16. 1. a body, a fall. (c.)

चाउहस [चतुर्दशी] 78. 11. the 14th. day of the month.

चाउरंगिणी [चतुरंगिणी] 34. 5. an army consisting of four divisions (1) elephants (2) horses (3) chariots (4) foot-soldiers.

चारग [चारक] 46. 15. a prison.

चारुवेश [चारुवेश] 16. 25. fine dress.

चिचिवसद् [चिच्छीशब्द] 21. 4. a sort of crutching sound.

चिचवा [D. [अम्बिलिका]] 47. 6. a tamarind.

चिह्न [स्था] 7. 28. to stand.

चिन्धपट्ट [चिह्नपट्ट] 17. 25. a long piece of cloth to gird up the loins.

चिराइव [चिरायित] 4. 23. old. (c.)

चुम [च्युत] 50. 10. fallen.

चुण्ण [चूर्ण] 18. 3. powder.

चुण्णय [D. ?] 18. 3. frightened(c.)=संत्रस्त.

चुलपिय [क्षुल्ल+पितृ] 27. 23. younger brother of the father; uncle.

चुल्लमाउमा [क्षुल्ल+मातृका] 27. 26. the wife of an uncle, an aunt.

चेइअ [चैत्य] 3. 2. a sanctuary, a temple.

चेलुक्खेइ [चेलोक्षेप] 77. 14. flying of garments.

चोक्ख [चोक्ष] 33. 14. clean.

चोत्थ [चतुर्थ] 15. 6. fourth.

चोइनपूव्वी [चतुर्दशपूर्विन्] 3. 5. one knowing 14 Purvas, the pre-canonical texts of Jainas.

चोइसम [चतुर्दश] 28. 3. fourteenth.

चोइसी [चतुर्दशी] 43. 2. the fourteenth day.

चोरपल्ली 26. 15. a village
of thieves

चोसट्ट [चतुःषष्टी] 44. 26.
sixty-four.

छट् [षष्ठ] 15. 7 sixth.

छट्ट-व्रतमण [षष्ठक्षमण] 51. 21.
the fast upto the sixth
meal.

छट्टछट्टेण [षष्ठषष्ठेन] 17. 14.
observing a fast upto
every sixth meal.

छडछडस्स 48. 4. an ono-
matopoetic work. (c.)

छट्टण [छर्दन] 61. 7. vomitt-
ing.

छत्त [छत्र] 17. 2. an um-
brella.

छल्ली [D.] 11. 19. bark.

छागलिय [छागलिक] 38. 6.
a goat-herd

✓छिज्ज [छिद्] 18. 4. to cut.

छद्दि [छिद्] 24. 9. a weak
point.

छिप्पत्तूर [छिप्पत्तूर] 30. 1.
a trumpet that blows
swiftly.

छिय [D.] 47. 6. a
moist hide (c.).

✓छुडाव [क्षोभयू] 48. 11.
to brandish.

छूट [क्षिप्त D.] 22. 27.
thrown away.

छेप्प [D.] 19. 11. a tail.

जइ [यदि] 3. 15. if.

जओ [यतः] 7. 19. whence.

जक्ख [यक्ष] 4. 22. a
kind of demigods.

जक्खाययण [यक्षायातन] 4.
23. a temple dedicated
to a yaksha.

जंगोल [D.] 52. 19. the
science of removing
poisons and poisonous
stings (c).

जग [जन] 5. 19. man,
people.

✓जत्त [यत्] 64. 15. to
try.

जप्पभिद्दं [यत्+प्रवृत्ति] 12.
12. beginning from
which.

जंप्पिय [जल्पित] 53. 24. talk.

जंभा [जुम्भा] 60. 7. a device to catch fish.

जमगत्समग [यमकपमक] 10. 17. simultaneously.

जन्म [जन्मन्] 53. 23. birth.

जन्मण [जन्मन्] 80. 15. birth.

जन्मपक्क [जन्मपक्व] 59. 2. naturally cooked (c.).

जर [ज्वर] 10. 19. fever.

जलयर [जलचर] 15. 8. an aquatic animal.

जहण [जघन] 17. 1. loins.

जहा [यथा] 4. 3. as.

जहानामण [यथानामक] 8. 14. namely.

जहाविभवं [यथाविभवं] 65. 5. according to his state.

जहोइयं [यथाचि] 19. 20. as was deserving.

जा [यावत्] 7. 28. as long as.

जाइ [जाति] 5. 4. birth.

जाइअंध [जातअंध] 5. 4. blind by birth.

जाइसंपन्न [जातिसंपन्न] 3. 4. possessing the knowledge of previous birth.

जागरिया [जागरिका] 22. 11. a rite to keep awake observed by the relatives on the sixth night after the birth of a child; 12. 17. wakefulness.

✓जाण [ज्ञा] 7. 20. to know.
जाणअ [ज्ञायक] 11. 4. a knower.

जामाडआ [जामातृ] 28. 1. the son-in law.

जाणु [जानु] 24. 19. a thigh.

जायअ [जातक] 7. 7. born.

जायनिंदुआ [जातनिंदुता] 22. 2. a woman who gives birth to still-born children.

जायमेत्त [जातमात्र] 20. 23. as soon as born.

जायसहु [जातधहु] 3. 12. one in whom faith is produced.

जाव [यावत्] 3. 6. upto.

जाहे [यावत्] 43. 4. so long as.

जिह्व [जिह्वा] 19. 12. a
tongue.

जिमिय [D.] 29. 23. eaten.

जुगलत्त [युगलत्व] 40. 25. in
the state of twins.

जुत्त [युक्त] 17. 1. fitting.

जुय [युग] 18. 3. a pair.

जुवराया [युवराज] 62. 24. a
crown-prince.

ज्य [यत्] 23. 16. gambling.

ज्यगर [यत्कर] 47. 23. a
gambler.

ज्द [यूथ] 38. 10. a herd.

जेष्ठ [ज्येष्ठ] 6. 11. eldest.

जोणिमूल [योनिमूल] 23. 24.
pain in the female
genital organ.

जोम्बण [योवन] 80. 15.
youth.

झय [ध्वज] 17. 2. a banner.

झाणकोट्ट [ध्यानकोष्ठ] 3. 11.
engrossed in the gra-
nary of meditation.

✓झि [ज्यै] 19. 21. to
think.

झिझिरी [D.] 60. 8. a
kind of net.

✓झूस [झुष्] 79. 21. to
emaciate oneself.

टिट्ठिभि [टिट्ठिभी] 28. 21. a
kind of a bird.

ठाणिज्ज [स्थानीय] 67. 6. a
place.

✓ठाव [स्थापय्] 21. 14. to
place.

ठिअ [स्थित] 33. 18. stood.

ठिइ [स्थिति] 12. 8. life.

ठिइवडिय [स्थितिपतिता] 22.
10. a ceremony at the
birth of a child.

डम्भण [दम्भन] 47. 17. a
big needle.

✓डह [दह्] 55. 9. to burn.

ण [D.] 3. 15. a particle.

णहाय [स्नात] 67. 12. bathed.

तउय [त्रपुष्] 46. 5. tin.

तए [ततः] 3. 11. then.

तओ [ततः] 12. 9. then.

तएय [तृतीय] 11. 7. third.

तच्छण [तत्क्षण] 11. 1 8.
cutting of skin.

तज्ज [तर्ज] 10. 7. to discard.

तण [तृण] 19. 2. grass.

तत्त [तप्त] 40. 21. hot.

तत्थ [तत्र] 4. 23. there.

तत्थ [त्रस्त] 13. 25. frightened.

तन्त [तान्त] 11. 25. mentally tired.

तन्त्र [तन्त्री] 47. 10. a rope.

तप्पण [तर्पण] 11. 19. fattening of the body.

तप्पभिद् [तत्प्रभृति] 12. 13. beginning from that time.

तम्ब [ताम्र] 46. 4. copper.

तलवर [D.] 10. 9. a royal officer (c.).

तलिअ [तलित] 19. 13. fried.

तवअ [तपक] 29. 4. an oven.

तवस्सी [तपस्विन्] 7. 18. an ascetic.

तह-त्ति [तथा-इति] 13. 21. let it be so.

तहा [तथा] 5. 18. like that.

तहारुव [तथारूप] 7. 18. of that sort.

तं [तद्] 4. 3. that.

ताल [तड्] 10. 7. to beat.

ताव [तापय] 70. 6. to heat.

ताहे [तवत्] 43. 5. then.

ति [त्रि] 24. 18. three.

तिकरण [त्रिकरण] 77. 11. three instruments i. e. mind, speech and body.

तिश्वुत्तो [त्रिकृतः] 3. 13. thrice.

तिग [त्रिक] 10. 25. the place where three roads meet.

तिथ्यगर [तीर्थकर] 4. 9. one who has established Tirtha or right path.

तिवूस [D.] 66. 15. a ball.

तिरिक्ख [तिर्यच्] 15. 8. a lower living being

तिरिक्ख [तिर्यच्] 25. 6. a lower being.

तिलंतिलं 18. 4. in small pieces like the grains of sesamum.

- तित्रलिय** [त्रिवलिक] 24. 18.
 three folds.
तिविह [त्रिविध] 77. 11. of
 three sorts.
तिसिर [D.] 60. 7. a kind
 of net.
तिदि [तिथि] 68. 6. a day.
तुष्ट [तृष्ट] 6. 27. satisfied.
तुप्पिय [D.] 18. 2. bes-
 meared.
तूवर 13. 2. astringent.
तेरिन्द्रिय [त्रीन्द्रिय] 15. 14.
 a creature possessing
 three sense-organs.
तेउ [तेजस्] 15. 15. fire.
तेगिच्छा [चिकित्सिन्] 11. 4.
 a physician.
तेडि [तटी] 15. 19. a bank.
तेत्तीस [त्रयत्रिंशत्] 59. 14.
 thirty-three.
तेरस [त्रयोदश] 15. 10.
 thirteenth.
तेरसम [त्रयोदश] 28. 4.
 thirteenth.
तेल्ल [तेल] 46. 7. oil.
थण [स्तन] 17. 1. breasts.
थलयर [स्थलचर] 28. 50.
 land animals.
थासग [स्वासक] 17 22. a
 small mirror.
थिमिय [स्तिमित] 9. 18. free
 from any fear.
थिर [स्थिर] 14. 9. stable.
थिविथिविय [D.] 51. 11.
 dripping.
थेर [स्थविर] 15. 21. an
 elder.
दग [उदक] 55. 7. water.
दग्वा [दत्ता] 9. 14. having
 given.
ददण्णहार [दुदप्रहार] 26. 22.
 one who deals a heavy
 stroke of weapon.
दण्डअ [दण्डक] 5. 12, a
 stick.
दण्डखण्डयसण 51. 15.
 a person wearing a
 cloth sewn in the
 middle.
दग्ग [दर्भ] 78. 14. a kind
 of grass.
दग्गतिण [दर्भतृण] 47. 19.
 Darbha grass.

दलद्वयण [दशार्धवर्ण] 77.

13. of five colours.

दंसण [दर्शन] 12. 24.

sight.

दरिसणिजन [दर्शनीय] 34.

14 of pleasant sight.

/दलय [दा] 11. 7. to

give.

/दवाय [दापय] 48. 17. to

cause to give.

दव्वसुद्ध [द्रव्यशुद्ध] 77. 10.

pure in materials.

दसम [दशम] 3. 16. tenth.

दसरत्त [दशरात्र] 34. 16.

lasting for ten nights.

दह [हृद] 60. 6. a lake

दाअ [दाय] 80. 16. share

दाम [दामन्] 29. 26. a

noose, a rope (c)

दाय 54. 11. a share in

property.

दारअ [दारक] 5. 4. a boy.

दारग [दारक] 5. 6. a boy.

दारिय [दारिका] 54. 11. a

girl

दालिम [दाहिम] 59. 4. a

pomegranate.

दाह 10. 19. a burning
sensation in the body.

दाहिणपुरत्थिम [दक्षिणपूर्व] 9.

20. south-easterly.

दिट्ठ [दृष्ट] 9. 2. seen.

दिट्ठी [दृष्टि] 10. 20. sight.

दिन्न [दत्त] 26. 18. given.

दिव्व [दिव्य] 77. 13. a

miracle.

दिसिमाअ [दिग्भाग] 4. 21.

a direction.

दीह [दीर्घ] 59. 1. long.

दुग्ग [दुर्ग] 33. 17.

दुच्चिण्ण [दुष्कार्ण] 8. 16.

wicked.

दुद्ध [दुग्ध] 53. 23. milk.

दुद्धिय [दुग्धिक] 15. 14.

possessing milk.

दुप्पडिक्कन्त | दुष्प्रतिक्रान्त]

8. 26. unrepented

दुप्पडियाणन्द [दुष्प्रत्यानन्द]

10. 1. difficult to be

pleased.

दुप्पहंस [दुष्प्रध्वंस] 26 19.

difficult to be destroyed.

दुब्बल [दुर्बल] 52. 23.

weak.

दुरधियास [दुरभियास] 12.

12. unbearable.

✓दुरुह [उद्+रुह्] 33. 15.

to climb,

दुलभ [दुर्लभ] 26. 18.

difficult to obtain.

दुवाग [द्वा] 8. 13. a door

दुवे [द्वे] 13. 10. two.

दुष्ट [दुःख] 4. 4. a bad
act.

दुष्टदृ [दुःखार्त्त] 12. 6. pai-
ned in body.

दुश्चमाणा [द्रवत्] 76. 19.
going, moving.

देउज [देय] 10. 5. compul-
sory contribution.

देवानुष्पिय [देवानांप्रियः] 6.25.
the beloved of gods.

देसपन्त [देशप्रान्त] 26. 14.
border of the country.

देसीभासा [देशीभाषा] 16.24.
vernaculars.

देहबली [देहबलि] 51. 16.
the alms (c.).

दो [द्वि] 4. 3. two.

दोउयरिय [द्वि+उदरिक्] 51.9.
a person suffering from
dropsy.

दोउच [द्वितीय] 11 7. second.

धमणि [धमनी] 13.10. a vein.

धम्म [धर्म] 6.4. a doctrine.

धम्मायरिय [धर्मानार्थ] 7. 22.
the teacher of the
doctrine.

धरणीयल [धरणीतल] 13. 5.
the surface of the earth.

धरिम [धरिमन्] 22. 21.
things that can be sold
by weight.

‘धस’त्ति [धस-इति] 23. 5
an onomatopoeic word
to indicate fall.

धाई [धात्री] 22 17. a nurse.

धिर [धृति] 24.6. happiness.

धिसर [D.] 60. 8. a kind
of net.

धुष [धूप] 55.9. incense.

धूया [दुहितृ] 28. 1. a
daughter.

धेउज [ध्येय] 12. 19. fit
to be thought about.

नई [नदी] 15. 18. a river.

नक्क [D.] 13. 10. a nose.

- नक्षत्र [नक्षत्र] 68. 6. a constellation
- √ नज्ज [ज्ञा pass.] 49. 26. to be known,
- नत्तुअ [नत्तु] 28. 2. a grandson.
- नत्तुणीअ [नत्तुणीया] 28. 3. the wife of a grandson.
- नत्तुई [नत्तुई] 28. 2. a grand-daughter.
- नत्तुयापई [नत्तुयापति] 28. 2. the husband of the granddaughter.
- नत्थि [नास्ति] 5. 5. is not.
- नपुंसककम्म [नपुंसककम्मन्] 25. 11. the work of a eunach.
- √ नमस्स [नम्] 3. 13. to bow down.
- नयर [नगर] 4. 10. a town.
- नयरी [नगरी] 3. 1. a city.
- नरक [नरक] 9. 2. a hell.
- नवरं [D.] 75. 13. only.
- नखच्छेदण [नखच्छेदक] 47. 19. a nail-cutter.
- नाइ [ज्ञाति] 21. 11. a relation.
- नाटअ [नाटक] 65. 16. a drama.
- नाणी [ज्ञानिन्] 7. 18. a knower.
- नामधेज्ज [नामधेय] 21. 3. a name.
- नास [नासिका] 5. 6. a nose.
- नाली [नालिका] 13. 7. arteries.
- निउण [निपुण] 16. 25. clever.
- निक्कण [निष्कण] 27. 8. without corn.
- निक्खिद [निःकृष्ट] 29. 25. taken out.
- निक्खमण [निष्क्रमण] 79. 15. going out; giving up worldly life.
- निक्खेव [निक्षेप] 23. 1. throwing.
- निगर [निर] 47. 4. collection.
- √ निरगच्छ [निर+गच्छ] 5. 21. to go out.

निर्गन्ध [निर्गन्ध] 75. 23.
the knotless-i. e. be-
longing to Jain creed.

निर्गम [निर्गम] 26. 18.
going out.

निर्गत [निर्गत] 3. 7. gone
out.

निश्चेष्ट [निश्चेष्ट] 70. 14.
lifeless.

निश्छूट [निश्छूट] 23. 15.
thrown out.

✓निश्छुभ [निर्+क्षिप्] 23.
13. to throw out.

✓निष्ठा [निस्+था] 66. 19.
to go out.

निडाल [ललाट] 24. 18. a
forehead.

निपहृषण [निहृषण] 15. 18.
art of making oneself
concealed.

निश्चय [निश्चय] 10. 11.
a resolution.

निस्तेज [निस्तेजस्] 19. 19.
without lustre.

निस्थान [निःस्थान] 27. 8.
destitute of residence.

निदाण [निदाण] 11. 14.
the cause.

निद्धण [निर्धन] 10. 7.
deprived of wealth.

✓निप्पक्ख [निष्+पक्षय] 58.
23. to make wingless.

निप्पाण [निष्पाण] 70. 14.
lifeless.

निप्पन्न [निप्पन्न] 22. 14.
accompanied with.

निष्पुट्ट [निमज्जित] 22. 24.
plunged down.

निष्पय [निर्भय] 19. 2.
fearless.

निम्मंस [निर्मा'स] 29. 18.
fleshless.

नियग [निजक] 21. 11.
one's own.

नियत्त [निकृत्त] 23. 5. cut.

नियत्थ [निवस्त्त] 18. 3. a
cloth.

नियल [निगड] 47. 3. a
fetter.

निरुवत्तग [निरुपत्तग] 19. 2.
without calamity.

निरुह 11. 17. an enema
with concoction of herbs

निवाडिय [निपातित] 77. 14.
thrown.

निविट्ट [निवृत्त] 12. 3.
stopped.

/निवेश [नि+वेशय्] 49. 20.
to put.

निवेशिय [निवेशित] 54. 10.
placed (used as a noun).

निव्वत्त [निवृत्त] 22. 13.
finished.

निव्वाघाअ [निर्व्याघात] 22.
19. without an abstacle

निव्विण्ण [निर्विण्ण] 61.14.
dejected.

/निसीयाव [नि+सीदय्] 27.
73. to seat.

नेहि [निधि] 54. 12. a
treasure.

नीय [नीच] 17. 16. low

नीहरण [निर्हरण] 21. 13.
taking away the dead
body.

नेयव्व [ज्ञातव्व] 73. 17.
should be known.

नेरइय [नारकिड] 6. 2. a
hell-dweller.

नेरइयत्ता [नारकिडत्व] 12. 8.
the condition of being
a hell-dweller.

नेह [स्नेह] 18. 2. oil.

पइ [पति] 23. 4. a hus-
band.

पडर [प्रचुर] 19. 2 many.

पओयण [प्रयोजन] 7. 4. a
reason, an object.

पक्खर [D.] 17. 22. the
covering for body.

पक्खी [पक्षिन्] 15. 4. a
bird.

पगड्डिज्जमाण [प्रकृष्यमाण] 5.
13. being dragged.

पगलन्त [प्रगलत्] 51. 12.
dripping.

पङ्कुल [पङ्कु+ल] 5. 5. lame

पक्खक्खं [प्रत्यक्षम्] 9. 2.
visibly, before the very
eyes.

/पक्खणुमय [प्रति+अनु+भू]
9. 2. to experience.

पक्खाया [प्रति+आ+इ] 14.
23. to return.

- पञ्चुत्तर [प्रति+उत्+त्] 55.
3. to come out.
- पञ्चुण [प्रच्छेदन] 11. 18.
cutting skin a little.
- पञ्छा [पश्चात्] 8. 21.
behind.
- पञ्छाव [प्र+च्छाद्य] 48. 14.
to cover.
- पञ्ज [पायय्] 47. 25. to
cause to drink.
- पञ्जुवात् [परि+उप+भास्] 3.14. to wait upon.
- पञ्चपुल [D.] 60.6. a kind
of net for catching fish.
- पञ्चाणुव्यय [पञ्चानुप्रतिक] 76. 1. consisting of five
Anuvratas (N.).
- पञ्चिन्द्रिय [पञ्चेन्द्रिय] 15. 8.
a living being with
five senses.
- पट [पट्] 46. 10. the
ornament worn on
forehead.
- पट्ट [पट्टक] 68.20. a woolen
seat. Guj. बाबठ.
- /पट [पत्] 7. 9. to fall.
- पट [पट] 55. 3. cloth.
- पडाग [पताका] 17. 19.
banner.
- पडागाइपडाग [पताकातिपताका] 58. 18. a kind of a fish.
- पटिकप्पिय [प्रतिकल्पित] 17.
19. well-equipped.
- पटिक्कन्त [प्रतिकान्त] 15.25.
expiated for sins.
- पटिगय [प्रतिगत] 3. 8. re-
turned.
- पटिजागरमाण [प्रतिजाग्रत्] 5.
9. remaining watchful.
- /पटिनिक्खम [प्रति+निस्+कम्] 6. 28. to go out.
- पटिनियत्त [प्रतिनिवृत्त] 67.
5. returned.
- पटिबन्ध [प्रतिबन्ध] 76. 30.
obstruction.
- पटिबोहिय [प्रतिबोधित] 16.
23. awakened.
- /पटियाइक्क [प्रति+आ+ह्या] 12. 2. to abandon, to
reject.
- पटियार [प्रतिकार] 61. 14.
a remedy.
- /पटिळाम् [प्रतिलाभय्] 77.9.
to cause to accept.

पडिचउज [प्रति+पद्] 76. 2.
to take up.

पडिवाल [प्रति+पाल्] 33.
18. to wait for.

पडिविसउज [प्रति+वि+सृज्]
35. 8. to give leave.

पडिसुण [प्रति+भु] 13. 22.
to promise.

पडिसेह [प्रति+सेध्] 33. 8.
to stop.

पडुय [D.] 19. 2. a calf.

पडम [प्रथम] 4. 15. first.

पडममल्ल [प्रथममल्ल] 26. 22.
the foremost warrior.

पणतीस [पंचत्रिंशत्] 72. 12.
thirty five.

पणवीस [पंचविंशति] 25. 1.
twenty five.

पण्डिय [पंडित] 16. 21.
clever.

पण्डुल्लइय [पांडुकृत] 19. 19.
blanched, paled.

पण्डुवन [प्रस्तपन] 25. 19.
softening.

पण्हावागरण [प्रभन्वाकरण] 3.
16 the name of the
tenth principal text of
the Jain canon.

पत्त [पत्र] 11. 20. a leaf.

पत्त [प्राप्त] 54. 3. obtain-
ed, 15. 25. arrived at.

पत्त [पात्र] 67. 21. a
fit object.

पत्थ [प्र+अर्थन्] 12. 5.
to desire.

पन्थिय [प्रस्थिका] 28. 19.
a basket

पन्थकोट्ट [D.] 10. 6. way-
laying travellers.

पन्थकोट्ट [पान्थकुट्ट] 27. 6.
thieves who waylay
travellers.

पन्नत्त [प्रहत्त] 3. 17. laid
down.

पन्नति [प्रहति] 17. 15.
the name of Bhaga-
vati Sutra.

पन्नरसम [पञ्चदश] 28. 4.
fifteenth.

पणाह [प्रणाध] 64. 16. a
trouble.

पभणिय [प्रमाणत] 54. 2.
speaking.

पभिइ [प्रभृति] 25. 17.
beginning from.

पभू [प्रभु] 78. 1. a lord.

/पमज्ज [प्र+मृज्] 55. 6. to clean.

पमोय [प्रमोद] 34. 16. a festival.

पम्हल [पक्ष्मल] 55. 7. shaggy.

पया [प्रजा] 14. 9. subjects.

/पया [प्र+जन्] 54. 11. to give birth to.

पयाय [प्रयात] 17. 3. gone.

पयार [प्रकार] 23. 18. kind.

पयोग [प्रयोग] 25. 18. application.

परसु [परशु] 23. 4. an axe.

परमुह [पराहमुख] 8. 13. with face turned away.

पराभय 10. 5. insults.

/परामुस [परा+मृश्] 55. 6. to feel, to touch. 11. 14. to examine.

परक्कम [पराक्रम] 33. 25. bravery.

परिक्खस [परिक्खित] 24. 15. caught in the midst of.

परिगहिय [परिगृहीत] 22. 17. surrounded, favoured 13. 23. holding.

परिचत्त [परित्यक्त] 12. 3. abandoned.

/परिजाण [परि+ज्ञा] 63. 10. to recognise.

परिणय [परिणत] 27. 13. the end(of learning)(N.)

/परिणाम [परि+नाम्] 8. 22. to turn into, to result.

परितन्त [परितान्त] 12. 1. tired both physically and mentally.

परिस्तीकय [पर्यास्तीकृत] 77. 12. reduced, limited.

परिपेरन्त [परिपर्यन्त] 28. 20. outskirts.

/परिभाज [परि+भावच्] 19. 15. to enjoy.

परियट्ठय [परिवर्त्तक] 8. 1. change.

परियण [परिजन] 21. 11. an attendant.

परियाग [पर्याय] 15. 24. a bow.

परियारग [परिचारक] 12. 3. an attendant.

/परिवस [परि+वस्] 4. 24. to dwell.

परिवुड [परिवृत] 23. 7.
surrounded.

'परिस्रव [परि+स्र] 13. 11.
to ooze out.

परिस्रा [पर्यदा] 3. 7. a
congregation.

परिसुक्क [परिशुष्क] 19. 14.
dried.

'परिहे [परि+धा] 55. 8. to
put on.

पवह [प्रवह] 13. 7. a flow.

पवहण [प्रवहण] 60. 6.
draining.

पवाय [प्रपात] 26. 17. a
fall.

/पव्वअ [प्र+वज्] 15. 22.
to take renunciation.

पसन्न [प्रसन्ना] 19. 15. a
kind of grape wine.

पसय [D.] 38. 9. a
kind of deer.

'पस्स [इश्] 10. 12. to
see.

पंसु [पांडु] 43. 24. dust.

पह [पथिन्] 10. 25. a
path.

पहयर [D.] 5. 13. a

swarm. (c.)

पहरण [प्रहरण] 17. 20. a
weapon.

पहाण [प्रधान] 10. 14.
principal.

'पहार [प्र+धारय्] 33. 2.
to resolve.

'पाउण [प्र+आप्] 15. 24.
to take to.

पाउकभूय [प्रादुर्भूत] 3. 8.
appeared.

पाउया [पादुका] 77. 5.
sandals.

पाउस [प्रावृप्] 15. 18. rain.

पाग [पाक] 69. 10. heating.

पागार [प्राकार] 26. 16. a
rampart.

/पाड [पातय्] 47. 24. to
fell.

पाडण [पाटन] 12. 25.
abortion.

पाण [प्राण] 18. 4. life.

पाढअ [पाठक] 51. 18. one
who has read or
studied.

पाणिग्महण [पाणिग्रहण] 80.
16. a marriage.

पाणीय [पानीय] 26. 17.
water.

पामोक्ख [पामुक्ख] 62. 21.
and others.

पायाया [प्रजाता] 13. 17.
gave birth.

पाव [पाद] 5. 6. a foot.

पायच्छित्त [प्रायश्चित्त] 24.
14. expiation.

पायण्डुय [पायण्डुक] 47. 3.
fetters for feet.

पायरास [प्रातरास] 35. 1.
break-fast (c.)

पायवडिया [पादपतिता] 32. 7.
fallen on feet.

पायविड [पादपीठ] 77. 4.
a foot-stool.

पारणम [पारणक] 51. 23.
the fast-breaking time.

पारदारम [पारदारक] 27. 2.
a debauchee.

पारिछेज्ज [पारिछेय] 22. 22.
things that can be
counted.

पारेवइ [पारावती] 28. 21.
a she-pigeon.

पाँलम [पालक] 46. 15. a
guard.

पाव [पाप] 9. 1. sinful.

पावयण [प्रवचन] 75. 28.
the scripture.

/पास [दृश्=पश्य] 6. 12,
to see.

पासस्थ [प्रशस्त] 56. 14.
gracefully finished.

पासवण [प्रसवण] 78. 13.
urine.

पासईय [प्रासादित] 34. 14.
pleasing.

पासाय [प्रासाद] 80. 16. a
palace.

पसायवडिंसय [प्रासादावतंसक]
63. 1. a fine palace.

पाहुड [प्राभृत] 31. 25. a
present.

पि [अपि] 11. 7. even.

पिम [प्रिय] 76. 9. dear.

पिड्डमो [पृष्ठतः] 8. 7. from
the back.

पिडम [पिटक] 28. 19. a
basket.

पिडस्सियपइय [पितृस्वसृपति]
28. 3. a husband of
the father's sister.

विष्पल [D.] 47. 16. a small razor.

पिय [प्रिय] 18. 4. deer.

पिब [अपि+इव] 30. 2. as if.

/पिह [पि+धा] 36. 6. to close.

/पीय [पा] 13. 2. to drink.

/पीह [स्पृह] 12. 5. to desire.

पुक्खरिणी [पुक्करिणी] 54. 24. a lake.

'पुच्छ [पृच्छ] 11. 15. to ask.

पुञ्ज 47. 4. a collection.

पुटपाग [पुटपाक] 11. 19. a medicine prepared by boiling medicinal herbs in a closed earthen pot.

पुढवी [पृथ्वी] 12. 7. earth

पुढवीकाअ [पृथ्वीकाय] 15. 15. an earth-body.

पुण्ण [पूर्ण] 13. 17. complete.

पुत्त [पुत्र] 5. 3. a son.

पुप्फ [पुष्प] 11. 20. a flower.

पुमत्ता [पुमन्+ता] 15. 20. the state of being a man.

पुरओ [पुरतः] 5. 12. in the front.

पुरापोराण [पुरापुराण] 8. 26. done in the past.

पुरिस [पुरुष] 5. 11. a man.

पुरिसक्कार [पुरुषकर] 33. 24. manliness.

पुरोहिअ [पुरोहित] 42. 8. a chaplain.

पुब्ब [पूर्व] 9. 13. previous.

पुब्बरत्तावरत्तकालसमय

[पूर्वरात्रापररात्रकालसमय]

12. 16. a mid-night (c.).

पुब्बाणुपुब्बिं [पूर्वानुपूर्वम्] 3.

6. in successive order.

पुब्बावरण्ह [पूर्वापरान्ह] 33.

16. the first part of the afternoon.

पूय 13. 8. pus.

पूयत्त [पुमत्त] 8. 21. the form of pus.

पेरन्त [पर्यन्त] 26. 18. a skirt.

/पेह [प्र+ईर] 15. 19. to slide.

पेहअ [D.] 25. 8. a young one. (c.)

पोय [पोत] 22. 22. a boat.

पोरिसी [पौरुषी] 51. 24. the three hours' period which is measured with the help of a man's shadow

पोसडिअ [उपोषित] 78. 15. observing fast.

पोमह [उपोषथ] 78. 15. a fast.

पोसहशाला [पौषधशाला] 78. 12. a hall for observing fast.

फरिह [परिखा] 26. 17. a ditch.

फलअ [फलक] 29. 24. a shield.

फलवित्तिधिलेस [फलवृत्तिविशेष] 9. 1. the peculiar nature of the result.

फुट्ट [स्फुटित] 5.13. sprouted.

फुल्ल [स्फुटित] 70. 6. bloomed.

बउझ [बद्ध] 18. 4. kept tied, held.

बत्तोस [द्वात्रिंशत्] 16. 23. thirty two.

बत्थिकम्म [बस्तिर्कर्मन्] 11. 17. an enema

बन्दिगगहण [बन्दिग्रहण] 27. 6. seizing prisoners.

बम्भयारी [ब्रह्मचारिन्] 15. 24. a celibate.

बलीबह [बलीवर्द] 19. 1. a bullock.

बहिया [बहिः] 4. 21. outside.

बहिर [बधिर] 5. 5. deaf.

बारसम [द्वादश] 22. 13. twelfth.

बालत्तण [बालरथ] 80. 15. childhood.

बालबायअ [बालघातक] 47. 23 a child-killer.

बाबत्तरि [द्विसप्तति] 16. 21. seventy-two.

बाधीस [द्वाविंशति] 48. 24.
twenty-two.

बाहिर [बाह्य] 23.1. outside.

बाहिराहिय [बाहिराहित] 27.
3. exiled.

बीज [बीज] 11. 20. seed.

बुज्झ [बुध passive] 50.
17. to come to life.

वेइन्द्रिय [द्वीन्द्रिय] 15. 14.
a creature possessing
two sense-organs.

वेमि [ब्रवीमि] 16. 5. I
speak.

भइ [भृति] 28. 18. wages.

भगव [भगवत्] 7. 2. divine
lord.

भगंदर 10. 19. fistula.

भगंदरिय [भगदरमत्] 51.9.
a person suffering from
fistula.

भउज्जणअ [भर्जनक] 29. 4. a
baking-pan.

भज्जिय [भजित] 19. 13.
roasted.

भणिय [भणित] 16. 25.
speech.

भण्डग [भाण्डक] 22. 22.
things for sale.

भत्त [भक्त] 28. 18. food.

भत्तपाण [भक्तपानीय] 5. 9.
food and water.

भत्तवेला [भक्तवेला] 7. 25.
the time for food.

भत्तघर [भक्तगृह] 77. 8.
pastry.

भन्त [D.] 3. 15. a res-
pectful term of address
to a holy man.

भर [भृ] 8. 3. to fill.

भर 10. 4. custom-duties.

भारिया [भार्या] 54. 13. a
wife.

भाय [भाग] 54. 11. a share.

भास [भाष] 10. 13. to
speak.

भिउडि [भ्रुकुटि] 24. 18. a
brow.

भिक्षग [भिक्षुक] 52. 25.
a beggar.

भिसिर [D.] 60. 7. a
kind of net.

भीय [भीत] 13. 25. afraid.

भुक्का [भुक्षिता] 19. 8.
hungry.

भुङ्गो [भूयः] 15. 11. again.

भुजपरिसर्प [भुजपरिसर्प] 15.
13. a reptile crawling
on hand.

भूमिघर [भूमिगृह] 5. 9. a
subterranean house.

भूमिया [भूमिका] 44. 10. a
place.

भूयविज्ञा [भूतविद्या] 52. 20.
the science of controll-
ing the influences of
evil spirits (c.).

भेद [भेद] 34. 6. schism,
division.

भेदज [भेद] 10. 5. puni-
tive taxes.

भैषज [भैषज्य] 11. 21.
medicines made of a
number of articles.

भोक्तृ [भुक्त्वा] 9. 14.
having enjoyed.

भोजन [भोजन] 33. 12. food.

✓भोयाव [भोजय्] 69. 15.
to feed.

मकुट [मुकुट] 46. 10. a
crown.

मगर [मकर] 15. 9. an
alligator.

मग्न [मार्ग] 5. 14. a way.

मग्नहस्त [D.] 33. 16.
fastened on hand. (c.)

मच्छ [मत्स्य] 15. 8. a
fish.

मच्छखलज [मत्स्यखलज] 60.
12. a clean place for
drying fish.

मच्छंधर [मत्स्यांधल ?] 60.
6. a device for catching
fish.

मच्छपुच्छ [मत्स्यपूच्छ] 60. 7.
a device for catching
fish.

मच्छिष [मात्स्यिक] 50. 15.
a fisherman.

मच्छिया [मक्षिका] 5. 13.
a bee.

मज्ज [मद्य] 23. 19. wine.

मज्जण [मज्जन] 22. 18.

मज्जाहया [मज्जाहिता] 70.
1. bathed.

- 'मज्जाव [मज्जाय] 68. 21. to press
- मज्झ [मध्य] 46. 1. middle.
- मज्झंमज्झेण [मध्यमध्येन] 6. 29. right through the middle.
- मणाम [मनः+अम] 76. 9. pleasing to mind.
- मणुअ [मनुज] 15. 7. a man.
- मणुअ [मनोऽ] 76. 9. pleasing to mind.
- मणुस्स [मनुष्य] 24. 15. a man.
- मण्डण [मण्डन] 22. 18. decoration.
- मण्डव [मण्डप] 33. 12. a pandal.
- मन्त [मन्त्र] 25. 18. an incantation, a charm.
- मन्त [मन्त्र] 10. 10. consultation.
- मग्गे [मन्ये] 53. 23. I believe.
- मम्मण [D.] 53. 24. an indistinct sound.
- मयकिस्स [मृतकृत्य] 21. 13. the ceremonies after the death of a person.
- मल्लण [मर्दन] 60. 5. draining.
- मल्लिय [मृदित] 19. 21. crushed.
- मल्ल [माल्य] 18. 3. a garland.
- मह [महत्] 40. 21. big.
- महइमहाल्लिय [महतीमहल्लिक] 58. 4. very big.
- महग्घ [महार्ह] 31. 25. valuable.
- महक्क [महाचर्य] 58. 4. great and worthy to be worshipped.
- महण [मथन] 60. 5. churning.
- महय [महत्] 5. 19. big.
- महत्थ [महार्थ] 31. 25. precious.
- महापह [महापथ] 10. 25. a high road.
- महापित [महापितृ] 27. 27. an elder brother of the father.
- महामाठअ [महामातृक] 27. 27. the wife of the elder uncle.

अहासजिय [माहानसिक] 58.

20. a cook.

महिद्व [D.] 59. 3. mixed
with curds. cf. Guj. मढे.

महिय [मथित] 24. 20.
churned, crushed.

महु [मधु] 19. 14. wine
prepared from honey

महुर [मधुर] 53. 24. sweet.

माइ [मातृ] 64. 7. a
mother.

माउसिया [मातृष्वसु] 28. 4.
the mother's sister.

माउसियापइ [मातृष्वसुपति]
28. 4. the mother's
sister's husband.

मांडविय [D.] 10. 9. a
village-officer.

माणुस्सग [मानुस्यक] 23. 22.
human.

मामिया [मातुलानी] 28. 5.
maternal aunt.

मायाभक्त [मातृभक्त] 69. 8.
devoted to mother-

माइय [मास्त] 56. 5. wind.

माइण [माहण] 42. 23. a
Brahmin.

मिसिमिसेमाण [D.] 40. 7.

burning with anger.

मुच्छिन्न [मूर्च्छित] 24. 5.
absorbed in, addict-
ed to.

मुट्टि [मुष्टि] 24. 19. a fist.

मुत्त [मूत्र] 46. 25. urine.

मुहिया [मृद्विका] 59. 3.
grapes.

मुद्ध [मुग्ध] 53. 25. inno-
cent.

मुद्ध [मुर्वन्] 10. 20. a head.

मुह [मुख] 8. 10. a mouth.

मुहपोत्तिय [मुखपोत्रिका] 8.
11. a piece of cloth
folded four times, used
by Jain monks to
cover the mouth.

मुहुत्त [मुहूर्त] 68. 6. mo-
ment.

मूअ [मूक] 5. 4. dumb.

मेज्ज [मेय] 22. 21. things
that can be measured.

-मेत्त [मात्र] 5. 7. merely,
only.

मेरण [मेरक] 19. 14. wine
prepared from palm-
fruit.

मोगगर [मुद्गर] 47. 8. a
hammer.

मोडिय [मोटित] 48. 7.
broken.

य [च] 4. 15. and.

यावि [च+अपि] 7. 26. a
particle of emphasis.

रइ [रति] 16. 22. love,
attachment.

रज्जसिरि [राज्यश्री] 50. 4.
royal splendour.

रड्ड [राष्ट्र] 12. 4. kingdom.

रड्डकूड [राष्ट्रकूट] 9. 24. the
governor of a province
(c.).

रक्त [रक्त] 18. 3. red.

रयणप्पभा [रत्नप्रभा] 12. 7.
the name of a hell.

रसायण [रसायन] 52. 20. the
science of chemistry.

रहसिय [राहस्यिक] 24. 12.
secret.

रहस्स [हस्स] 59. 1. short.

रहस्सिय [राहस्यिक] 5. 8.
secret.

रहस्सीकअ [राहस्यीकृत] 7.
19. hidden.

राअ [रात्रि] 44. 13. a
night.

राअ [राजन्] 10. 9. a
king.

रायमग्ग [राजमार्ग] 17. 17.
the main road.

राया [राजन्] 4. 24. a
king.

रायारिह [राजाई] 31. 25.
fit for a king.

रायावयारि [राजापचारिन्] 47. 22. one who offends
the king.

रिउव्वेय [ऋग्वेद] 42. 9.
Rigveda.

रिद्ध [ऋद्ध] 9. 18. prospe-
rous.

रिद्धि [ऋद्धि] 76. 13.
prosperity.

रुक्ख [वृक्ष] 15. 14. a
tree.

रुहिर [रुधिर] 51. 12.
blood.

रूप [रूप] 6. 14. form.

रोगायंक [रोगातंक] 10. 17.

diseases and ailments.

रोगिय [रोगिन्] 52. 24.

diseased.

रोज्ज [D.] 38. 8. a kind
of animal Guj. रोज्ज.

रुड्ड [रुकुट] 47. 8. a
stick.

रुच्छि [रुक्ष्मी] 23. 10.
wealth.

रुछपोस [D.] 10. 5. sup-
porting thieves.

रुट्टि [रुट्टि] 26. 22. a stick.

रुद्ध [रुद्ध] 5 18. obtained.

रुम्बिय [रुम्बत] 29. 26.
stretched out.

रुम्भ [रुम्भ] 17. 2. a gain
i. e. fee.

रुया [रुता] 23. 5. a branch.

रुहुहत्थ [रुहुहत्त] 52. 20.
having a light haud.

रुवण 19. 14. preserved
in salt.

रुवक 53. 3. a king of
a bird.

रुवण [रुवण्य] 17. 1.
beauty.

रुय [रुय] 53. 24. greedy.

रुस्त [रुस्त] 17. 14.
lustre 24. 7. the
imagined colour of the
soul, taint.

रुय [रुयिक] 21. 13.
worldly, customary in
this world.

रुमहत्थ [रुमहत्त] 55. 6.
bunch of feathers or
hair.

रुहियपाणि [रुहितपाणि] 26.
21. a man with stains
of blood on his hands.

रुहस्त [रुहस्त] 42. 24. a
Vaishya.

रुवकबंध [रुवकबंध] 60. 9. a
bark-net.

रुवलेव [रुवलेव] 69. 20.
interference.

✓ रुवज्ज [रुवज्ज] 30. 1. to
play upon a musical
instrument.

रुवज्ज [रुवज्ज] 18. 2. worthy
to be killed.

चट्ट [चट] 58. 26. round.
चट्टक [चर्तक] 53. 3. a kind
of a bird.

चडिया [चटिका] 5. 14. the
mode of life.

चङ्कियञ [चङ्कित] 43. 24.
brought up.

चण [चण] 51. 12. a wound.

चणफइ [चणस्पति] 15. 12. a
plant.

चणअ [चणक] 3. 4. a
description.

/चस्त [चर्तस्] 40. 13. to
cause.

चस्तव्यया [चकव्यता] 16. 2.
a description, details.

चस्थ [चस्] 8. 1. clothes, a
cloth.

/चस्त्राय [चर्षाय] 35. 13.
to receive with honour.

/चंद [चन्] 3. 13. to
salute.

चमण [चमन] 11. 16. vo-
mitting.

/चम्माव [चम्] 48. 4. to
cause to vomit.

चम्मिय [चर्मित] 17. 18.
armoured.

/चय [चद्] 11. 1. to speak.

चयण [चदन] 17. 1. a face

चयस्सअ [चयस्यक] 43. 24.
a friend.

चयासी [past tense from
/चय=चद्] 3. 14. spoke.

चरत्त [चरत्त] 47. 10. a rope

चवरोधिय [चवरोपित] 25. 27
deprived of

चवहार [व्यवहार] 10. 11.
worldly transaction.

चसट्ट [चशर्त] 12. 6.
pained in senses.

चसण [चण] 19. 11. a
testicle.

चसअ [चणअ] 19. 1. a bull

चसही [चसति] 35. 1. a
residence, a halt.

चसीकरण [चशीकरण] 25. 19.
submitting by charm.

चंशीकलंक [चंशीकलंक ?] 26.
16. a hedge made of
the net-work of
bamboos. (c.)

बह [D.] 19. 12. a
shoulder.

/बह [इन्] 25. 8. to kill.

बहण [बहन] 60. 5. drain-
ing.

बाउ [वायु] 15. 15. air.

बाहुरिय [बागुरिक] 45. 3. a
fowler.

/बाजर [दि+आ+कृ] 38. 1.
to expound.

बागुरय [बागुरा] 47. 10. a
net

बाजीकरण 52. 20. the
science of making
persons virile and
strong (c.)

बाढग [D.] 38. 10. a fold.
an enclosure of land.

बायरसि [बल्करसि] 47. 6.
a bark-rope (c)

बायडव [बातिक] 5. 5.
paralytic. (c)

बाल [बाल] 17. 2. hair.

बालव [बाल] 47. 11. hair.

बास [वर्ष] 16. 2. a
country.

बास [वर्ष] 12. 6. a year
बासघर [बासगृह] 75. 10. a
pleasure-hall

बाहिय [व्याधित] 52. 24.
diseased.

बाही [व्याधि] 44. 13. a
disease.

बिआल [विकाल] 44. 13.
evening.

बिउल [विपुल] 8. 2. much
big.

बिकिड [विकृष्ट] 35. 1.
far off

बिगह [विग्रह] 75. 25. a
body.

बिबुह [बिबुष्ट] 20. 24. pro-
claimed.

बिज्ज [विद्या] 10. 14. know-
ledge 25. 18. a lore.

बिणास [विनाश] 23. 10.
destruction.

बिणिहाय [विनिघात] 22. 3.
death.

✓बिजे [वि+जी] 19. 16.
to finish.

बिण्णव [विज्ञात] 27. 13.
known, attained.

वित्ति [वृत्ति] 5. 15. mode
of life.

विदिण्ण [वित्तीर्ण] 17. 2.
given.

विदिय [विदित] 26. 18.
known, conversant.

विद्धी [वृद्धि] 10. 4. interest
/विद्धंस्त [वि+ध्वंस्] 27. 7.
to destroy; 8. 21. to
digest.

विद्धंस्त [विध्वंस्] 13. 14.
destruction.

विप्पज्जह [विप्रहीण] 70. 15.
abandoned.

/विप्पलाय [वि+पलाय्] 21.
2. to run away.

विमण [विमन्स्] 19. 19.
distressed.

विम्हिय [विस्मित] 66. 23.
surprised.

'वियज्ज [वि+अज्जय्] 20. 15.
to cut off a limb.

विचार [विचार] 44. 11.
access.

विरहिय [विरहित] 70. 2.
abandoned, lone.

विरेयण [विरेचन] 11. 16.
purging.

/विलय [वि+लप्] 21. 12.
to weep.

विवत्ती [विवृत्ति] 22. 24.
turning upside down.

विवाग [विपाक] 4. 4. the
results, the fruits.

विवागसुय [विपाकसूत्र] 3. 17.
the eleventh principal
text of the Jain canon.

वित्तथ [विश्वस्त] 67. 16.
confident.

वित्तम [विषम] 26. 15.
uneven.

वितर [विस्वर] 20. 24.
an unpleasant voice.

वित्तल्लकरण [विशल्यकरण] 61.
9. removing a thorn.

वित्तारय [विशारद] 16. 24.
clever.

वित्तिर [D.] -60. 8. a
kind of net.

वित्तेस [विशेष] 16. 22.
mode.

'वित्तिह [वि+सोधय्] 61.
10. to find out.

विस्तम्भ [वि+भम्] 34. 6.
to put confidence.

विस्तम्भघायञ् [विभ्रमघातक]
47. 23. One who kills
by taking one in con-
fidence.

विहन्म [वि+हन्] 10. 6.
to kill.

विहर [वि+ह] 3. 7. to
take abode.

विहाड [वि+घाट्य] 8. 14.
to open.

विहाण [विधान] 15. 10.
birth.

विहाण [विधान] 36. 11.
manner 79. 19. per-
formance.

विहित्य [विहित] 16. 25.
action.

विह्वय [वि+अति+प्रञ्] 58.
3. to pass by.

वीयणीय [व्यञ्जनक] 17. 20,
a fan.

वीसर [विस्वर] 51. 14.
unpleasant noise.

बुड [बुड] 77. 13. showered.

बुस [उक] 8. 12. spoken.

वेज [विद्] 18. 13. to
feel, to experience.

वेज्ज [वैद्य] 11. 4. a phy-
sician.

वेढाव [वेष्ट्य] 48. 21.
to cover.

वेत्त [वेत्त] 47. 6. a cane.

वेय [विद्] 9. 3. to feel.

वेयण [वेतन] 28. 19. wages.

वेयणा [वेदना] 9. 3. pain.

वेसासिय [विश्वस्य] 12. 19.
fit to be trusted.

वेसिया [वेश्या] 23. 16. a
harlot.

वोच्छिन्न [व्युच्छिन्न] 20. 19.
brought to an end.

स [स्व] 21. 11. one's
own.

सअ [सत्त] 3. 5. hundred.

सअ [स्वक] 11. 11. one's
own.

सहर [स्वर] 23. 18. of
one's own sweet will.

सह्वार [सत्कार] 22. 12.
reception.

सह्वार [सत्कार्य] 35. 8.
to receive.

- सगड [शकट] 39. 12. a
cart.
- सगडिय [शकटिका] 8. 2. a
small wagon.
- संकला [शृङ्खला] 47. 3. a
chain.
- संकोडिय [संकोटित] 48. 7.
contracted.
- संगय [संगत] 16. 25.
proper.
- 'संगोष [सम्+गोपाच्] 22.
10. to protect.
- सचक्षु [सचक्षुष्] 5. 12.
one possessing an eye.
- सच्छन्द [स्वच्छन्द] 23. 18.
self-will.
- सज्जन [स्वजन] 21. 11. a
relative.
- सञ्ज्ञाय [स्वाध्याय] 51. 14.
one's own studies.
- संचाय [D.] 11. 23. to
be able.
- संजम [संयम] 76. 21. con-
straint.
- संजुक्त [संयुक्त] 63. 7. joined.
- संजोम [संयोग] 67. 22.
union.
- √सड [शड्] 13. 4. to fall.
- सडिष [णटित] 51. 10.
decayed.
- सणाह [वनाय] 18. 25. one
having a master or a
protector.
- संठिय [संस्थित] 26. 15.
situated.
- संडपट [D.] 47. 13. a
rogue.
- संडीसम [संदंशक] 70. 7.
tongs.
- सण्ड [सूक्ष्म] 58. 18. small.
- सत्त [सप्त] 3. 10. seven.
- सत्तम [सप्तम] 15. 7.
seventh.
- सत्तरस [सप्तदश] 43. 13.
seventeenth.
- सत्तरसम [सप्तदश] 28. 4.
seventeenth.
- सप्तसिक्खावय्य [सप्तशिक्षा-
व्रतिक] 76. 1. consisting
of seven Siksha-vratas.
- सप्तावन्न [सप्तपञ्चाशत्] 40.
20. fifty-seven.
- सप्तुस्सेह [सप्ते स्तेष] 3. 10.
one whose height is
of seven spans.

सत्यकोश [शस्त्रकोश] 11.

11. a box of surgical instruments.

सत्यवाह [सार्थवाह] 10. 9.

a merchant owning a caravan.

सत्योवाडिय [शस्त्रावपाटित]

48. 9. cutting open with weapons.

सद् [शब्द] 5. 19. a sound.

सद्देही [शब्दवेधिन्] 26. 22.

one who can take aim at the object on hearing its sound.

/सद्द [श्रद्+धा] 75. 22.

to confide.

'सद्दाव [शब्दापय्] 10. 21.

to call.

सर्द्धि [सार्धम्] 3. 5. with.

सन्त [सत्] 34. 8. riches.

सन्त [श्रान्त] 11. 25. tired

physically.

सन्तिहीम [शान्तिहीम] 43. 1.

a sacrifice for the pacification of evil influences.

/संथर [सं+स्तृ] 78. 14. to spread.

संथारग [संस्तरक] 78. 14. a seat.

/संदिस [सम्+दिश्] 7. 3. to inform.

संविच्छेय [संविच्छेद] 27. 2. one who tears open the wall.

संनिविट्ट [संनिविष्ट] 26. 16. situated, 18. 24. supported.

सप्य [सर्प] 8.15. a reptile.

समअ [समय] 3. 1. period. (N.)

समण [श्रमण] 3. 3. an ascetic.

'समज्जिण [सम्+अर्जय्] 10. 15. to earn.

समजोद्भुय [समज्योतिर्भूत] 40. 22. as hot as fire.

समाण [समान] 5. 18. simultaneously with *i. e.* as soon as

समावर [सम्+आ+वर] 9. 15. to do.

समाचार [समाचार] 10. 15.
action.

समासास [सम्+आ+श्वस्] 20. 9. to console.

समाधि [समाधि] 15. 25.
the peace of mind,
mental concentration.

समुक्लिप्त [समुक्लिप्त] 29.25.
thrown out, drawn.

समुदभ [समुदय] 22. 12.
pomp.

समुदाणिय [समुदानिक] 18.
14. alms.

समुद्र [समुद्र] 30. 2. the
sea.

समुत्पज्ज [सम्+उत्+पद्] 8.
25. to be produced.

समुल्लालिय [समुल्लालित] 29.
26. brandished.

समुल्लावक [समुल्लापक] 53. 24.
a talk.

समोसढ [समवसृत] 17. 11.
arrived.

समोसर [सम्+अव+सृ] 5. 10
to arrive.

संपत्त [संप्राप्त] 3.16. arrived.

संपरिवुड [संपरिवृत] 3. 6.
surrounded.

संपत्ति [संप्राप्ति] 20. 8.
attainment.

संपेइ [संप्र+इक्ष्] 13. 1.
to look about, to think.

संभग [संभ्रम] 24. 20.
broken.

संभंत [संभ्रान्त] 14. 6.
agitated.

संमाणिय [संमानित] 20. 19.
honour.

सय [शत] 9.23. a hundred.
सयणिज्ज [शयनीय] 70. 2.
a bed.

सयहत्थ [स्वहस्त] 77. 8.
his own hand.

सयंरज्जसुक्का [स्वयंराज्यशुक्का]
67. 9- herself carrying
the price of a kingdom.

सर [शर] 29. 25. an
arrow.

सरासण [शरासन] 17. 24.
a bow.

सरिस [सरण] 67. 21.
fitting.

सरीरग [सरीरक] 10. 17.
a body.

सरीसव [सरीसृप] 15. 2.
a reptile.

सललिय [सललित] 16. 25.
amorous.

सलाहणिउज [सलाहनीय] 67.
21. worthy to be
praised.

सल्लहत्त [सल्लहत्त] 52. 12.
the science of removing
arrows (c.)

संलेहणा [संलेहना] 79. 21.
a fast.

/संलव [सम्+लप्] 7. 24.
talk.

संलाप [संलाप] 16. 25.
conversation.

सवसो [सपरनी] 63. 21. a
co-wife.

सर्व [सर्व] 4. 22. all.

सर्व्वमी [सर्व्वतः] 21. 1. on
all sides.

सर्व्वोदय [सर्व्व+उदय] 4. 22.
of all seasons.

संवत्सर [संवत्सर] 43. 3.
a year.

✓संवर्द्ध [सम्+वृद्ध] 22. 10.
to bring up.

ससय [ससक] 38. 8. a
rabbit.

संसुमार [संसुमार] 15. 10.
an aquatic monster.

सहस्र [सहस्र] 15. 11. a
thousand.

सहस्रसुत्तो [सहस्रकृतः] 15.
11. thousand-fold.

सहस्रसर्लभा [सहस्रलाभा] 17.
2. one whose fee for
the night is thousand
coins.

साहम [स्वादिम] 8. 2.
tasty things.

साडणिय [शाकुनिक] 58.
17. a bird-catcher.

साग [शाक] 59. 8. a
vegetable.

सागरोदम [सागरोपम] 12.
8. a time-measure.

साडग [शाटक] 71. 24.
cloth.

साडज [शाटन] 12. 25.
aborting.

साढिय [शाढिका] 55. 3. a garment.

साम 34. 5. pacification.

सामण्ण [श्रामण्य] 15. 24. mookhood.

सामी [स्वामिन्] 13. 23. a lord.

/सारक्ख [सम्+रक्ष्] 22. 10. to protect.

सालाग [शालाक्य] 52. 19. the science in which the needle is used.

सावयज्ज [स्वापतेय] 34. 8. riches.

सास [श्रास] 10. 19. asthma.

सासिह्ल [श्रास+ह्ल] 51. 10. a person suffering from asthma.

साहहु [संघार्य] 24. 18. having brought together.

साहर [सम्+आ+ह] 65. 12. to bring.

साहसिअ [साहसिक] 14. 23. overbearing, adventurous.

सिक्खाव [सिख्ये] 25. 11. to teach.

सिंघ [सिंह] 38. 9. a lion.

सिंघाडन [सिंघाटक] 10. 24. a meeting-place.

/सिक्ख [सिध्] 45. 6. to attain absolution. 16. 2. to accomplish.

सिणेह [स्नेह] 11. 15. oil.

सिणेहपाण [स्नेहपाण] 11. 15. making one drink oil.

सिरावेह [शिरावेध] 11. 18. opening of veins.

सिरोवत्थि [शिरोवस्ति] 11. 18. keeping oil on the head.

सिला [शिला] 47. 8. a stone.

सिलिया [शिलिका] 11. 20. small pieces of particular herbs. (c.)

सिवहत्थ [शिवहस्त] 52. 20. having hands that bring health.

सीअ [शीत] 69. 14. cold.

सीय [शिबिका] 68. 12. a palanquin.

सीस [शीर्ष] 5. 13. a head.

सीसग [सीसक] 46. 6. lead.

सीसगभम [शिष्यकभ्रम] 34.

7. a pupil only apparently (c.)

सीह [सिंह] 14. 22. a lion.

सीहु [सीधु] 19. 15. a kind of wine prepared from molasses.

सुर [स्मृति] 24. 6. recollection.

सुख [शुष्क] 19. 18. dry.

सुक्क [शुक्] 67. 23. price.

/सुण [श्रु] 5. 20. to hear.

सुणहा [स्नुषा] 28. 1. a daughter-in-law.

सुप्त [सुप्त] 16. 23. asleep.

सुत [सूत्र] 47. 11. thread.

सुतजागर [सुतजागृत] 77. 22. awakened after sleep.

सुतबन्धन [सूत्रबन्धन] 60. 9. a thread-net.

सुह [सुह] 43. 2. Sudra.

सुदुष्पावेश [शुद्धवेश] 67. 12. with clean dress.

सुमिण [स्वप्न] 75. 10. a dream.

सुष [शुल] 51. 10. swollen.

सुयक्संध [श्रुतस्कन्ध] 4. 3.

the division of the holy text.

सुलब्ध [सुलब्ध] 53. 22. well-obtained.

सुर [सुरा] 19. 14. wine.

सुरूच [सुरूप] 17. 6. handsome.

सुह [सुख] 4. 4. good acts.

सुदपसुता [सुखप्रसुता] 70. 2. happily asleep.

सुहंसुहेण [सुखंसुखेन] 19. 3. happily.

सुहृदय [सुहृदय] 52. 20. having happiness-giving hands.

सुहासन [शुभासन] 67. 16. a goodly seat.

खली [शलि] 25. 2. gallows.

खल [शल] 10. 19. pain.

सुर [शूर] 26. 22. brave.

खयरत्ता [शकरत्त] 36. 21. the state of a pig.

सू [सूचि] 47. 17. a needle.

सेट्टि [भेट्टिन्] 10. 9. a rich person.

सेय [सेत] 55. 8. white.

सेव [श्रेयस्] 12.24. better.

सेयापीठ [श्वेतपीठ] 68. 20.
white and yellow i. e.
silver and gold.

सेल [शैल] 26. 17. a hill.

सेवं [तद+एवं] 74. 5.
just so.

साभ [शोक] 23. 4. grief.

सोगिल [शोकवत्] 51. 10.
a person suffering from
swollen limbs.

सोम [सौम्य] 76. 9.
pleasing.

सोणिय [शोणित] 13. 9.
blood.

साणियत्त [शोणितत्त्व] 8 21.
the form of blood.

सोलस [षोडश] 10. 17.
sixteen.

सोलसम [षोडश] 28. 4.
sixteenth.

/सोल्ल [शूल्य] 29. 5. to
bake by means of a
pointed wire.

सोल्ल [शूल्य] 19. 13. roasted
on a pike.

✓सोह [शुभ] 6. 28. to
appear beautiful.

हट्ट [हट्ट] 6. 27. pleased.
हडाहड [D.] 5. 13. very
much.

हडी [हडि] 47.3. a wooden
frame to fix the feet
of a prisoner in (c.)

हत्थ [हस्त] 5. 6. a hand.
हत्थछिन्न [हस्तछिन्न] 48.
8. cutting of hands.

हत्थुण्डुय [हस्तान्दूक] 47. 3.
hand-cuffs.

हत्थारोह [हस्तिन्+आरोह] 17.
20. a person controll-
ing the elephant.

हत्थी [हस्तिन्] 17. 17. an
elephant.

हस्ता [हस्त] 4. 15. an
interjection of surprise
etc.

✓हम्म [D.] 18. 5. to beat.

हरिय [हरित] 59. 7. green.

हम्ब [D.] 7. 6. quickly.

हियउड्डापण [हृदय-उड्डापण]
25. 18. maddening

हृद्यडण्डल [हृद्यमांसपिण्ड=D.]

42. 25. the flesh of
the heart.

डिक्किरी [D.] 60. 8. a

kind of net.

हुंड [D.] 5. 5. misshapen

or ugly in all limbs.
(c.)

हेट्टा [अवस्तात्] 39. 12.

downward.

हेट्टामुह [अधोमुख] 48. 4.

with face turned do-
wnward.

हेरंग [D.] 59. 3. a kind

of fish-preparation.

होत्या [✓हो past tense]

3. 1. was.

